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ABSTRACT

Intended for social work students and social service providers, this introductory text has as its primary target audience non-Indian human service providers wishing to expand their appreciation of Indian culture as a means to more effective social work practices appropriate to Indian communities. The text is organized under five sections which cover the following areas: (1) introduction to diverse lifestyles, culture, and customs of the Southwest Indian tribes; (2) Indian extended families, clan systems, and tribal social networks and their impact upon tribal members' beliefs and behavior; (3) social practice concepts (dual perspective, motivation, and stabilization) in relation to preserving and strengthening Native American families; (4) the nature of the federal-tribal relationship and its significance in the lives of Indian people; and (5) child and family welfare services available to Indians including the Bureau of Indian Affairs, Indian Health Service, tribally operated social services, and voluntary agencies. Specific unit topics under these broad headings include tribal and Christian religions, eating and cooking habits, child rearing, Native American games, comparison of Native American and Anglo lifestyles, and policy development periods in federal-tribal relations. Each major section contains an introduction, table of contents, units of study, study questions, and bibliography. (JHZ)

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CHILD WELFARE TRAINING

Education for Social Work Practice With American Indian Families:

1. Introductory Text

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* Albenita Atencio
Syd Beane
Terrance Booth
Joe Braiswell
Omie Brown
Jo Ellen Chenoweth
Robert Lewis
Diane Noline
Diane Porter
Shirley Reed
Gabriel Sharp

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Introductory Text

Education For Social Work Practice With American Indian Families

Developed and Organized Under
the Direction of:

Eddie F. Brown, DSW

Project Director

and

Timothy F. Shaughnessy, Ph.D.

Project Coordinator

U.S. Department of Health and Human Services
Office of Human Development Services
Administration for Children, Youth and Families
Children's Bureau
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Contributing Authors

Evelyn Lance Blanchard, MSW, Indian Health Service, Portland, Oregon

Edwin Garth Brown, Ph.D., School of Social Work, University of Utah, Salt Lake City, Utah

John Michael Daley, DSW, School of Social Work, Arizona State University Tempe, Arizona

E. Daniel Edwards, DSW, School of Social Work, University of Utah, Salt Lake City, Utah

Margie E. Edwards, Ph.D., School of Social Work, University of Utah, Salt Lake City, Utah

Inter-Tribal Council of Arizona, Inc., Phoenix, Arizona

Timothy F. Shaughnessy, Ph.D., School of Social Work, Arizona State University, Tempe, Arizona

Contributing Resource Specialists

Ruth Houghton, MSW, Inter-Tribal Council of Arizona, Inc., Phoenix, Arizona

Barbara Jones, MSW, School of Social Work, Arizona State University, Tempe, Arizona

John Lewis, MA, Inter-Tribal Council of Arizona, Inc., Phoenix, Arizona

Erma Mundy, MSW, School of Social Work, Arizona State University, Tempe, Arizona

Robert Overacker, Independent Consultant, Phoenix, Arizona

Bill Svoboda, Ed.D., College of Education, Arizona State University, Tempe, Arizona

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Note: An *Instructor's Manual* is available which accompanies the text.

Foreword

The content of all five sections is primarily intended to be used by 1) students within schools of social work (or other human service divisions), and 2) social service providers who deal in varying degrees with American Indian people. Although the material is focused upon the American Indian, and hopefully, is found useful and interesting to to Indian readers, the priority target audience is the non-Indian human service provider—particularly the one who possesses minimal experience in Indian communities and is eager to expand his/her understanding of Indian customs, cultures, and lifestyles in the hope of achieving greater transcultural appreciation and, consequently, more effective social work practices appropriate to Indian communities.

Desired Outcomes
It is hoped that the text will assist learners:

1. To gain an introductory understanding of the unique and diverse lifeways of Southwest Indian tribes and become better prepared to deal with social problems of Indian children and families.
2. To gain insight regarding Indian extended families, clan systems, and tribal social networks and their impact upon tribal members' beliefs and behavior.
3. To increase their understanding of the practice concepts of the dual perspective, motivation, and stabilization in relation to serving Indian people.
4. To gain further understanding of the unique Federal-tribal relationship and its significance on the lives of Indian people.
5. To improve their knowledge of child/family welfare services available to Indians.

Introduction

American Indian families today face and experience stress, perhaps as a result of the nature of the social and cultural setting, which often seems overwhelming. There are many who have been sufficiently and appropriately prepared, who are able to survive, perhaps even take full advantage of opportunities that such a socially diversified setting may offer. These have been able to find and create experiences that allow for the self-actualization of maximum potential. There are those on the other hand who are experiencing many living difficulties. To make the situation even more complex, those who are trained to render professional services seem to be poorly prepared to serve effectively within the American Indian community.

Consider the following:

> "A survey of states with large Indian populations by the Association on American Indian Affairs indicates that 25-35 percent of all Indian children are removed from their families and placed in foster homes, adoptive homes, or institutions. . . . Many social workers, untutored in the ways of Indian family life and assuming them to be socially irresponsible, consider leaving the child with persons outside the nuclear family as neglect and thus as grounds for terminating parental rights." (Indian Family Defense, A Bulletin of the Association on American Indian Affairs, Inc., New York, N.Y., Winter, 1974).

In a recent training application grant the Director of the Indian Social Work Training Program at Portland State University indicated the following:

> "Alcoholism directly or indirectly affects 95% of all American Indian families to the extent that functioning of the family and individuals in the family is restricted or impaired.
>
> 70% of the Indian children, both reservation and urban, drop out of elementary and/or secondary schools.
>
> 63% of all American Indian or Alaskan Native Youth will be charged with delinquent activity.
>
> 85% of all Indian children placed in foster care are placed with white foster families, usually many miles away from the Indian communities."
>
> (DHEW/PHS Training Grant Application. "Mental Health Services and Social Work Education for American Indians and Alaskan Natives", School of Social Work, Portland State University, submitted for funding beginning 7/1/78).

In a 1976 U.S. Department of Labor publication entitled *Indian and Native American Programs* (p.3) some additional pertinent realities of the present social condition of Indians are noted. For example:

> 48% of Indians living on reservations are living below poverty level.
>
> Approximately 55% of all Indian housing on reservations is recognized as inadequate.
>
> The life expectancy of the average American Indian is ten years less than that of other Americans.
>
> The average unemployment on reservations is over 40%.
>
> In non-reservation areas, it is 20%.

In their well known book, ***The Road to Wounded Knee***, Robert Burnette and John Koster devote one chapter to the examination of the state of Indian health and welfare. Some of their findings include:

> "In 1973, one Indian child in six died before reaching the age of fifteen, as against one non-Indian child in twenty." (p. 80).
>
> "The Indian suicide rate is double the white rate, between two and three times that of the national average." (p. 81).
>
> "Inadequate diet is the direct cause of many of the diseases that shorten Indian lives and make them miserable." (p. 81).
>
> "The incidence of tuberculosis is currently nine times as high as for the population in general." (p. 81).
>
> "Approximately 95 percent of the money exacted from a generous public never reaches the needy Indians." (p. 100).

It is not the primary intent of this text, however, to describe or discuss the multiple social problems confronting today's Indian individual or family. Our specific "raison d'etre" in undertaking this task, expressly, was 1) to help identify the Indian cultural perspective in a manner that is useful to social service providers, 2) to help sensitize service providers toward Indian tribal diversity in lifestyles and behavior, 3) to suggest positive practice methods, 4) to provide an overview of significant policy and legislation useful to the advocacy demands of the social worker, and 5) to identify social services available to Indian people. A sincere social worker who improves his/her competencies in the above areas, we believe, will be better equipped—in knowledge, skills and attitudes—to provide family/child services, which are relevant and satisfying to Indian people and will thus serve to support and strengthen Indian families.

The social work profession, more specifically those involved in the delivery of family and child welfare services, can play a key role in contributing to the survival and strengthening of the Indian family. Not only is the potential for contribution significant, but so also are the responsibilities assumed by or delegated to this group.

A review of current literature, however, indicates that many professional Indian social workers do not consider the curriculum of Schools of Social Work to be sufficiently strong so as to adequately prepare practitioners for effective service to the Indian community. In fact, John Compton, in *Social Work Education for American Indians* (1971) states:

> "Until recently, very little attention has been given to the issue of curricular relevance. . . . This survey also demonstrated that the Schools of Social Work which responded were not focusing on Indian child welfare. Curricular content in this area was infrequent and spotty, and no specialized practicum placements in this area were reported, in spite of the fact that curricula focused on children and families. . . . Respondents also felt that nonprofessional Indian people should have input into this curriculum development process. . . .That greater attention needs to be given to Indian cultural reality when social work educational programs are planned and that these programs should be made relevant to Indian students." (pp. 48, 55–56).

Considering that there are fewer than 250 MSW Indians, a large portion of the Indian community is serviced by non-Indians.

The major implication for training is that there is a significant number of non-Indian practitioners serving the Southwest Indian community, as well as the nation as a whole, who have been professionally trained from a non-Indian perspective.

A need therefore exists to develop appropriate curriculum/training materials, which are prepared from the Southwest Indian perspective, that may be used to enhance and strengthen the skills of practitioners serving Indian communities.

To achieve this task, a carefully selected advisory committee of Indian social workers throughout the Southwest assisted the curriculum developers in identifying the knowledge, attitudes and skills they collectively agreed should be possessed by non-Indian social workers employed in areas of Indian density. Based on the gathered data from the advisory committee meeting, curricular outlines were developed and experienced professionals agreed to complete the modules in an introductory text/instructor's manual format. After the modules were completed they were field-tested with Arizona State University graduate students of social work and practitioners employed with various offices of the Arizona Department of Economic Security. A significant outgrowth of the field-testing was the "suggestions for presentation" which are contained in the accompanying *Instructor's Manual* and afford a valuable source of teaching/learning exercises and activities which are at the instructor's disposal.

Dealing with Tribal Diversity

Given the number of tribes within the United States and the diversity of tribal cultures, it is difficult to develop specific Indian curriculum which relates to all tribal groups. However, the task of developing curriculum materials becomes much more manageable given that the curriculum to be developed is to focus on major concerns, problems and issues which surround Indian family welfare services for the purpose of sensitizing and making the non-Indian worker more culturally aware. Two reasons for this are:

1) There appears to be overall concensus among Indian groups concerning the identification of major concerns, problems and issues of child welfare services, as shown through several national studies and conferences. Although the tribes may be culturally diverse, the past development and present circumstances of child welfare services i.e. high non-Indian foster care and child adoption, under-utilization of tribal resources, insensitivity of non-Indian workers, etc., appear to be shared by the majority of tribes.
2) The task of sensitizing and making the non-Indian social service workers more culturally aware of the needs and current situation of American Indian children and families can be accomplished by addressing the major concerns, problems and issues held in common by diverse tribal groups. Examples related to specific tribal groups of the Southwest, Plains, Northwest, etc. may be used, making the curriculum more relevant to workers of those areas.

Eddie F. Brown
Timothy Shaughnessy

Indian Societies Of The Southwest

Section One

By E. Daniel Edwards, DSW
Margie E. Edwards, Ph.D

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Introduction

The information contained in this section has been prepared to provide you with a brief introduction to the Indians of the Southwest—their lifestyles, culture, and customs. It is hoped that readers will gain an understanding of the uniqueness of each of the tribes in the Southwest as well as the uniqueness of each individual person within these tribes. Some content will relate to the effects that colonization has had upon Southwest American Indians. Some emphasis will also be placed upon current issues, problems and strengths of American Indian people within the Southwest.

This discussion is written to aid social workers in gaining a better understanding of Southwest American Indian people. It is hoped that this understanding will facilitate the development of professional relationships which will enhance the delivery of social services to American Indian clientele.

The Southwest geographical area is a varied one. Within this region there are mountains, deserts, rivers, lakes, fertile land, arid land and various combinations of physical terrain. The American Indian people who live in the Southwest have, in some instances, been long-term residents, while other groups are thought to be relatively "newcomers" to the area. Estimates regarding the length of time of inhabitation of the Southwest range from as few as 9,000 years to as many as 50,000 years (Josephy, 1968).

The Southwest American Indians show diversification in their tribal groups, geographical areas, lifestyles and culture. There are also many similarities among Southwest Indians in terms of values, religious beliefs, and their identification with "Indianness".

UNIT ONE: The Southwest Indians: Their Tribes And Lifestyles

Material will be presented regarding each of the major American Indian tribes in the Southwest. Some similarities and differences will be noted in the presentation.

The Southwest American Indian tribes reside mainly in the states of Arizona, New Mexico, Colorado and Utah, although some small numbers are in California. Among the dominant Southwest Indian groups are the Apaches, Navajos, Pueblos and Utes.

The Navajos are the largest American Indian tribe, with a population of approximately 170,000 people. Many different Apache groups live in the Southwest. The largest groups include the Jicarilla, Mescalero, Ft. Apache and San Carlos Bands. The largest Pueblo tribes include the San Juan, Acoma, Santa Clara, Laguna, Isleta, Jimez, San Felipe, Santo Domingo, Taos, Zuni and Hopi. There are also Ute tribes, including the Northern Utes in Eastern Utah, the Southern Utes and the Ute Mountain Utes. Other tribes residing in Southern Arizona include the Pimas and Papagos. Southern Piutes are also located in the Southwest. They include Kiabab Piutes, Shivwits and the Chemehuevi. The Rancheria people are located in areas of Arizona and California. They were called "Rancheria people" because they often resided along river beds, where they could pursue agricultural activities. The Colorado River Indian tribes and the Pai Indians (Havasupais and Walapais) are included in this group (Dutton, 1975, pp. 271–273).

Entire books have been written about many of the Indian tribal groups located in the Southwest. One particularly interesting reference is *Indians of the American Southwest*, by Bertha P. Dutton (1975). Southwest Indians are in many respects unique and represent different tribal groups. Many similarities are noted within the cultures of the Southwest Indians, particularly as they relate to values. There is also some evidence of sharing values, religious beliefs and daily living skills among some tribes.

Each tribal group had its own language or dialect. There are some similarities within the languages of "related tribes", but one of the binding factors which has continued to promote tribal solidarity has been the uniqueness of each of the tribal languages.

Other factors have also influenced tribal solidarity. Size of the tribe influences tribal development and continued identification with American Indian culture. For example, the Navajo Tribe, as mentioned earlier, has the largest population. They also have the largest reservation in terms of geographical land size. Many Navajo people have been able to maintain residence within their reservation boundaries. They have also maintained their culture with varying degrees of outside influence. Some tribes, such as the Chemehuevi, now reside with other tribal groups. The land of the Chemehuevi was taken from them with the construction of the Parker Dam on the Colorado River. Other tribal groups, such as the Kiabab, are few in number and live in somewhat isolated areas within a small geographical boundary. The Shivwits Tribe of Southern Utah has been terminated from services by the Federal Government, and they currently live in what has been termed a destitute, desolate, and difficult situation.

The location of the reservation or Indian land has influenced Indians' development. Location near urban areas has impacted upon Indian tribes. In those situations where Indian reservations border larger towns or cities, there is considerable movement back and forth from reservation to city, with greater opportunities for influence from the dominant society. Tribal governments are currently taking more active roles in determining the internal affairs of their tribal groups, which also greatly affects the diversity between American Indian tribes and between Indians and non-Indians.

One of the most important factors which greatly impacts upon the diversity among tribal groups, and between tribal groups and non-Indians, is the fact of being "Indian" and further, being a member of a specific tribe. Many American Indian people see themselves first of all as members of a unique tribal group, and secondly as an American Indian. This identification with a unique tribal group often provides for feelings of security and identification which may tend to remove people somewhat from other primary identification allegiances—such as country and state.

Reservation and Urban Considerations and Concerns

Many American Indian tribes maintain census rolls. Each tribe has regulations regarding the enrollment of members of their tribe. Many Indians continue to reside on reservations, and there are statistics available regarding reservation population. However, little is known regarding the actual population of Indians in urban areas.

Employment opportunities influence the residence of Indian people. With some smaller tribal groups who reside in close proximity to an urban area, it may be that approximately one-third of their members may reside as residents of the reservation full-time, another third of their membership may reside as residents of the local urban area and one-third of their population may reside from time to time on reservation or in the urban area. However, these are merely estimates, and it is difficult to determine the number of American Indians living in urban areas.

There is a continued need for re-evaluation of treaties, treaty rights and decisions which have been made in violation of such legal entitlements. A good example of this concerns the Taos Pueblo. The Taos people have expressed considerable concern about the use of the Blue Lake area. At one time, this area was incorporated into the Carson National Forest in order to "protect it" from commercial encroachment. It thus came under the supervision of the Forest Service of the Department of Agriculture, who then facilitated the building of cabins, the formulation of trails, the stocking of the lake with fish, and issuing of permits to campers. This area is a sacred area to the Taos people and holds many treasures of religious and spiritual value to them. Several litigations were brought against the Government to stop the infiltration of outsiders on their sacred property. On December 15, 1970, the President of the United States finally signed the bill which was passed by Congress restoring the Blue Lake area, (48,000 acres) to the Taos people to be utilized by them in accordance with their religious and cultural beliefs (Debo, 1971, pp. 354–355).

In order to protect the water rights of American Indians, continued efforts should be directed toward blocking attempts at diverting these water rights from Indian people, utilizing the land for flood control or dams, etc. The Cochiti Pueblo people worked cooperatively with the U.S. Government in the construction of a flood control dam on the Rio Grande River, which provides water to their people. With the aid of an attorney, the Cochiti Pueblo people were able to arrive at a settlement which allowed them the rights of development along the reservoir and the authority to control, possess and administer the land for recreational purposes. In making this decision, the Cochiti people continually reviewed what meaning this decision would have for their children, further generations, their community, their State and their country (Debo, 1971, p. 357). It is this type of decision-making which will promote the best interests of the American Indian people.

How social workers may utilize this information:

1. It is important for social workers to understand the American Indian people may not develop trust relationships with a non-Indian social worker quickly. This may be a result of past negative experiences in trust relationships with non-Indians, both individually and collectively, i.e., governmental treaties.
2. It is important for social workers to understand the uniqueness of each American Indian tribe with which they work. It is also important to understand the uniqueness of each individual American Indian—their strengths, concerns and identification with their own culture and with the majority culture.
3. American Indian people have strong feelings of identification, first of all with their tribe, and secondly with being "Indian". This racial factor binds them together in unique ways.
4. Social workers may be asked to help American Indians in defense of their legal rights. Social workers may be asked to testify in regard to decisions, legislation, and policies which will affect the stability and lifestyles of American Indian people.

UNIT TWO: Indian Culture And Customs

Each of the tribal groups within the Southwest is a unique and distinctly different tribe. The information contained in this section will present brief historical descriptions of some of these tribes, their important customs and the culture which continues to bind them together in varying degrees. It is hoped that social workers will gain an appreciation of the uniqueness of each tribe, as well as the desire to learn more about the respective tribes with which they are working.

Indian Values

Among Native Americans there is great diversity in values and lifestyles. Such diversity relates to the differing social and political customs of the tribes, the differing religious beliefs and their environmental resources.

However, many values appear generic to the majority of Native American tribes. Among these are the following:

1. Appreciation of individuality. Most tribes respect the individual, his/her freedom and autonomy. Tribal members are given freedom to assume responsibilities for themselves and their actions. Individual decisions are highly valued.
2. Group consensus. The majority of tribes regard one another's opinions with respect. Many meetings, discussions, "pow-wows", etc., are lengthy in nature since Native Americans strive for group consensus, not majority rule, in their decision-making process.
3. Respect for all living things. Native Americans have reverent feelings for all living things. They believe the growing things of the earth and all animals have spirits or souls, and that they should be treated as humanely as possible—with respect and appreciation for the contributions they make to the Native American lifestyle.
4. Respect and reverence for the land. Native Americans believe that all things of this earth were given to them for their use. To exploit the resources of the earth is intolerable. A Native American is not extravagant with any part of the earth's natural resources.
5. Feelings of hospitality. The majority of Native Americans will greet friends, family, clansmen, tribesmen and visitors with demonstrations of hospitality and regard. It is not necessary to ask for lodging or food, nor is an invitation required. Many long and friendly discussions are held with visitors who are shown real and honest hospitality.
6. One should avoid bringing shame upon one's self, family, clan or tribe. The expected behavioral customs of Native Americans are well understood by each group. Native Americans are taught to bring respect and honor to their families, clan and tribe. To bring dishonor thereupon is strongly negatively reinforced.
7. A belief in a supreme being and life after death. Although many tribes do not have these values well defined, there appears to be among most Native American groups a strong belief in a supreme being. There is also a generalized belief in a guardian spirit which accompanies each Native American. A belief in life after death is also very strong among Native Americans.

Although these values are generic to most American Indian tribes, the personal and individual interpretation thereof may be individually expressed by the tribes to a clearer and more understandable degree.

"In the Pueblo society for example, 'individualistic qualities, competitiveness, aggressiveness, and the ambition to lead were looked upon as offensive to the supernatural powers and often led others to accuse such of witchcraft'. The Pueblo people were taught to 'value modesty, soberiety, and inoffensiveness, and to avoid conflict and violence'" (Josephy, 1968, p. 64).

Another value of the American Indian was respect and humane treatment for their aged. They were to be carefully cared for by their sons, daughters and fellow kinsmen.

The values of American Indians toward their homeland can be seen in the words of Manuelito, a great Navajo war chief, as he talked about the return of the Navajo people to their Indian land after their forced encampment at Fort Sumner. "The nights and days were long before it came time for us to go to our homes. The day before we were so anxious to start. We came back and the Americans gave us a little stock and we thanked them for that. We told the drivers to whip the mules, we were in such a hurry. When we saw the tops of the mountains from Albuquerque we wondered if it was our mountain and we felt like talking to the ground, we loved it so, and some of the old men and women cried with joy when they reached their homes" (Brown, 1971, p. 35).

Tribal Groups Within the Southwest—Their Mores and Customs

Navajo

The largest American Indian tribe is the Navajo. It is located in the states of Arizona, New Mexico and southern Utah. The estimated population of the Navajo Tribe is 170,000. Navajos have traditionally lived in "clan groups". The Navajo grandmother is the responsible person of the clan through whom leadership is exercised. When men marry, they traditionally move to the area of their wife's clan. The husband, however, maintains close ties with his own natural family and assumes many responsibilities for the care of his sisters' children. Men also play many leadership roles within the community. The Navajo women own and often play primary roles in caring for the crops and livestock.

The traditional dwelling of the Navajo people is the hogan. It is a small dome-like structure, which has one door facing the east, and a hole in the roof from which the smoke escapes. Hogans are built of wood and mud and they can be very cool in the summer as well as warm in the winter.

The Navajo Reservation is a very diversified reservation, including areas of desert, mountains and farming country. A sawmill operates from timber grown on the reservation. Natural resources abound in several areas on the Navajo. There are some small lakes on the reservation and areas where hunting is available.

Historically Navajo people were also known for their "raiding" behavior. They would often "raid" other tribal groups as well as their neighboring white ranchers at harvest time. When the Navajos were confined to their reservation area, they became primarily farmers and herders. There are limited irrigation systems along the reservation, so most of their farming is "dry farming". They do raise some crops such as corn, beans, squash and some fruit trees, including peaches and apples. They are well-known for their livestock, including sheep, cattle, goats and horses. Navajos continue to hunt and gather available wild fruits.

The Navajo people have numerous legends which continue, to a considerable degree, to promote the cultural heritage of their people. Navajos call themselves "Diné" or "The People". It is believed that Navajo people were originally nomadic and that they were greatly influenced by the Pueblo people in the Southwest, who taught them their weaving and pottery-making skills.

The family and clan are very important to traditional Navajo people. Navajo children of traditional families, for example, are taught responsibility at an early age. Children were traditionally given assignments, such as herding sheep, gathering firewood and hauling water, as well as other tasks around the hogan. Many Navajo people can remember their early sheep-herding experiences. One person recalls how she and her brother were first given the responsibility of herding sheep. They were told to take the sheep out to the grazing area, to watch them carefully, and to return them all before sundown. As children will, they became engrossed with the "out-of-doors", and the sheep were allowed to wander. When they became aware of the lateness of the afternoon, they tried to "round up" the sheep, and brought those they could find back home. Since traditional Navajo people hold their livestock as prized possessions, they know them all individually. It was obvious that all of the sheep were not present. The children were sent back to the grazing area and told that they were not to return until they found all of the sheep. The storyteller recalls how they looked for each of the sheep late into the night. They were successful in bringing them all home. Further sheepherding responsibilities, according to the storyteller, were observed carefully and all of the sheep were accounted for and returned each day.

The diet of many reservation Navajos includes a great deal of mutton and fry bread. Girls, in addition to the responsibilities identified above, are also responsible for butchering sheep, learning to weave and cooking.

One of the mores of the Navajo people traditionally, has been that sons-in-law were not allowed to speak to or to look at their mothers-in-law. This custom was maintained with some fear of repercussions, but it has also perpetuated a feeling of "respect" for the mother-in-law/son-in-law relationship.

Navajo daily life is often maintained through very strong religious beliefs. "Holy people" (Navajo spiritual beings) play important roles in the daily lives of many Navajo people. Traditional Navajo people continue to strive to live in harmony with nature. They have several ceremonies, as a matter of fact, which are utilized to maintain this balance and harmony. Navajo ceremonies are held to be very effective in overcoming evil influences, in treating ailments or diseases, and in restoring feelings of harmony among the Navajo people. The ceremonies are also used for occasions which celebrate special events, such as the onset of a girl's puberty or a baby's first laugh. Navajo ceremonies are often attended by large numbers of people from the family, clan and friends of the people involved. It has been estimated that there were as many as 50 different Navajo ceremonies for which specific prayers, chants, songs and sand paintings were necessary for the accomplishment of the purposes of the ceremony. Presently, it is estimated that there are more than 30 ceremonies which continue to be practiced by Navajo Medicine Men. There are some Navajo Medicine Women and Shamans who also participate in conducting these ceremonials

Many Navajo people view death and dead people with respect. It is not uncommon for the dead to be buried quickly and to also have buried with them some of their possessions. A brief period of mourning is held. Navajos behave in such a way as to not interfere with the return of the spirit of the deceased person to the Navajo Spirit World.

The Navajo men, in addition to their responsibilities for governing the tribe, also have become well-known for their artistry in silver jewelry. Many Navajo people are also well-known for their painting, including sand paintings. Navajo weaving ability has developed from the making of Navajo blankets to the weaving of Navajo rugs which are beautifully, intricately and individually created.

Personal relationships among Navajos are very important. Since the Navajo live in a "clan society", they learn to know their cousins as "brothers and sisters". They may call their aunts and uncles "mother and father", and older American Indians whom they respect, "grandmother and grandfather".

Because of these values it is not unusual for Navajo people to meet as strangers and soon discover clan ties, common acquaintances, or common experiences and ties to geographical areas. These special associations continue to promote feelings of closeness among the Navajo people.

Apache

The Apache people, like the Navajo, were thought to be among the later arrivals to the Southwest region. Both the Apache and the Navajo are related to the Athabascan groups of Alaska and northwestern Canada. There are many different Apache groups. The Western Apaches include White Mountain, Cibeque, San Carlos, and the Tonto groups. These Apache groups live in southwestern Arizona. Other Apache groups include the Jicarilla Apache, the Mescalero Apache, and the Chiricahua Apache. The Chiricahua Apache were best known as the last American Indian group to surrender to the United States Army.

Apaches valued physical skill and self-defense. Apache boys and girls were taught how to ride and defend themselves at early ages. They also developed their physical abilities through swimming. The Apache people lived in a society which was matrilineal. The children were born into the clan of the mother. An Apache man, upon marriage, however, assumed obligations within the family of his wife. Apache people also accepted the rule that sons-in-law would neither look directly at nor speak to their mothers-in-law. While Apache people are known for their fierceness in battle, the major Western Apaches were basically peaceful people, until they were forced to fight because of the infiltration of outsiders on their lands.

Apaches maintained a belief in a Supreme Being whom they recognized as the Creator of both the world and men. Their ceremonies were held to provide them with power or to seek the favors of the Supreme Being. Ceremonies were also held to protect them from death, disease, and unpleasant happenings; to perform cures; and to ward off possible evil influences. These ceremonies were also viewed as social events. Some of them were held for as long as four days—such as the puberty ceremony—and others were held for shorter periods of time. The Apaches also had celebrations which were purely social in nature. Dancing, racing and food were important components of these ceremonies.

Feelings surrounding death and the deceased were also very strong among the Apache. If death occurred in a dwelling, the Apache, like the Navajo, would abandon and sometimes destroy that dwelling. Wailing and cutting of hair were also common customs at the time of death.

The Apache people were divided into bands. They maintained a great deal of respect for both the individuality of the bands and the individuality of each tribal member. There was no tribal council or chief which united all of the Apache bands. In areas where water was accessible, the Apaches farmed. In other areas, they were known as hunters, gatherers and raiders. The Mescalero Apaches have been regarded as perhaps the fiercest of all of the Apache groups. The Jicarilla Apaches were farmers and also buffalo hunters.

The Apache valued their family relationships. Many tribes strongly encouraged their young people to marry within their tribal group. Contact with young men was controlled to some extent by the Apaches and marriage relationships, therefore, were often entered into with some feelings of apprehension. Male relatives of widows were expected to marry these women. If this could not be accomplished, the widow was free to marry whomever she chose. Since women among the Apaches were taught physical endurance and self-reliance, those who were inclined to more masculine roles or assignments were often allowed to participate in these with little or no negative sanctions (Neithammer, 1977).

Pai Tribes

The Pai Indians also refer to themselves in their Indian word as "The People". One Pai group, the Havasupai, reside at the bottom of one of the canyons near the Grand Canyon of Arizona, where they live during the summer months. Historically, they moved to the land on top of surrounding plateaus during the winter months. The Havasupai have few formal religious ceremonies. Marriage and divorce are both achieved by consent. The men hold more positions of power in this tribe, as demonstrated by their ownership of houses, land and other property. The women own their pottery, baskets, and more personal items. The Havasupai raised such crops as beans, squash, melons, sunflowers and tobacco. They also raised peach trees and were good hunters. The Havasupai are perhaps the most well-known "Pai" tribe because of the pack trips tourists make into their canyon.

Rancheria Tribes

The Rancheria People are best known for their small agricultural enterprises. They utilize the water from their rivers to help them grow a variety of crops including corn, beans, cantaloupe, wheat, melons, pumpkins, alfalfa, barley, carrots, cotton, lettuce, small grains and peas. The

Mojave people were also trappers, hunters, and fishermen and have developed beautiful pottery and beadwork. The Mojave, however, were also skilled in warfare and their war chiefs were often the influential leaders of the tribe. The Colorado River Indian Reservation is included in the Rancheria group. Several different tribal groups reside on this reservation including the Chemehuevi, Mojave, Hopi and Navajos. Fort Yuma and Cocopah are also included in the Rancheria area.

Pima

The Pima Indians who reside in Arizona just south of Phoenix were traditionally farmers. For hundreds of years they utilized water from the Salt and Gila Rivers for irrigation purposes. Their crops consisted largely of squash, corn and beans.

Since the Pima were a farming people (and a number remain so today), they were able to maintain their residency in a somewhat permanent location. Because of this stability, they developed complex social and political systems. Their tribe was divided into villages. A chief led each of the villages and a tribal chief was elected from among the village chiefs. The chiefs were responsible for the activities within the community as well as organizing against the raids of the Apaches at harvest time. The Pima people were known to be a very friendly and progressive people. They demonstrated this friendliness to the many white people with whom they came in contact. One of the unfortunate consequences of the colonization of Arizona was the encroachment of the Pima water rights. When the land above Phoenix was homesteaded, the water was diverted from the use of the Pima people, who virtually "lost" their farming skills. Much of the Pima farming land is leased to non-Indian farmers, although the Pima Tribe does maintain and operate a tribal farm.

The Pima were divided into two clans, with the children taking their clan membership from their father and marriage being permitted between and within the clans. The Pima people are well known for their beautiful basketry, a skill which has been developed over many years.

The Salt River Reservation includes the Pima-Maricopa Indian Community and Yavapai Indians. The Fort McDowell Reservation includes members from the Yavapai, Apache and Mojave tribes. The Payson Apache people live within the Tonto National Forest.

These groups of Indian people are small in number and they represent descendents of many different tribal groups who were uprooted and often forced to live together on reservations. The blending of these groups often occurred at times when Indian people of the Southwest were forced to surrender and live on reservations. While some Indian people were reunited with their larger traditional tribal groups, others stayed within the new surroundings, thus forming a complex intermingling of tribal groups on some reservations.

Papago

The Papago Reservation is located in the southern part of Arizona. The Papagos have been called the "people of the desert". Because of the arid condition in southern Arizona, the Papago land was not encroached upon to the degree of reservations further north.

The men of the Papago tribe were hunters and farmers. They raised such crops as maize, beans, pumpkins, corn and cotton. The Pimas and the Papagos held harvest festivals every fourth year. The Papagos were known for making candy, jam and wine from the fruit of the sahuaro cactus. The women were well known for their pottery and baskets and continue to engage in this craft. The Papagos were divided into two clans and marriage was permitted between and within clans. The children took their clan membership from their father.

Discipline of Papago children was rare. It was only when children were felt to have gained the realization and understanding of their actions that they were thought to be deserving of discipline.

The Papagos were governed by village chiefs only and there was no unifying chief of the Papago Tribe.

Ute

The Ute people also have an Indian word which they use to refer to themselves. This word also means "The People". Traditionally, Ute Indians have lived in the areas of Colorado, Utah, and northern New Mexico. The organization of Ute groups was by small bands. Because of the areas in which they lived, the Utes spent a great deal of time gathering food and hunting. They did some fighting among their own bands and among other tribes but were generally not a warring people. There are three major divisions of the Ute Indians today. The Ute Mountain Utes reside on the Ute Mountain Reservation in southwestern Colorado. A small number of this tribal group also live in southwestern Utah. The Southern Ute Indian Reservation is located in the southwestern part of Colorado. The Northern Ute people live on the Uinta-Ouray Reservation at Fort Duchesne in eastern Utah.

The Bear Dance and the Sun Dance were the most popular ceremonies of the Ute people. These celebrations also allowed opportunities for social interaction which was valued highly by the Utes.

The Ute tribes were some of the first Indian groups to receive a monetary judgment from the United States Government in payment for lands which were taken from them. This settlement amounted to $31 million (Dutton, 1975, p. 146). The Ute people have been very resourceful in developing economic and employment opportunities on their reservations. Such enterprises as cattle, a prefab company, motels, restaurants, recreational projects and other economic development programs have improved the opportunities for employment of the Ute people.

Pueblo

The Pueblo people are thought to be the long-term residents of the southwestern United States. The Hopi Pueblo "Oriabi", and the Pueblo community of Acoma both claim to be the oldest continuously inhabited Indian community in the Southwest. The largest Pueblo is that of the Zuni in western New Mexico. Ruth Murray Underhill (1971), discusses the Pueblos in terms of two major groups: The Desert Pueblos and the River Pueblos.

Before the invasion of the Spanish people, it was estimated that there were as many as 90 Pueblos. Today there are approximately 30 inhabited Pueblos (National Geographic Society, 1974.)

The Pueblo people were generally peaceful Indians. The Spanish attempted to influence them in terms of both religion and daily living, but were relatively unsuccessful. The Pueblos residing in the desert areas were less accessible to intrusion by other people, and have maintained more elements of their culture. Because of the arid conditions, farming was a very difficult process. Farming areas were often located some distance from the residential areas and required a great deal of time for travel to the farms as well as the care of the crops. The crops were largely grown through the use of underground moisture.

The Pueblo communities were built upon feelings of closeness and respect for individual people. Tribal members were expected to work and share together as equals. Religion was a part of all daily living experiences. The Pueblo people, like many other American Indians, greatly enjoy their ceremonials and their participation in the many beautiful dances, songs, music and legends of their people.

Ceremonies among the Pueblo people may last for as long as nine days. Many of these ceremonies are conducted by male members of the tribe and are held in Kivas, which are not generally open to women or to outsiders.

The women in the Pueblo communities held special positions. In those instances where identification was traced through the father, the men owned the houses. The men were hunters. In many areas the Pueblo people found antelope, deer and rabbits in abundance. They sometimes would travel great distances to procure buffalo.

The women were responsible for cooking; making pottery and baskets; gathering wild foods such as pinon nuts, berries and fruit of the cacti; and for a large part of the construction of the houses—except for the heavy, more physical labor.

Children were treated with a great deal of respect. Their individuality was important to all members of the tribe. The Pueblos, like other American Indian tribes, have, however, utilized a form of "threatening punishment" by a special spirit or "kachina" if children misbehaved.

The Pueblos, while showing great respect for the individuality of their children, also expected responsibility at high levels among young children. With the acceptance of this responsibility, children were given even more autonomy and respect. Families were close-knit. Because of the feelings of closeness among the Pueblo, all people within the tribal group were cared for. Sanctions, however, were imposed upon those who violated the well known value systems. Shaming or disapproval were the processes by which values were reinforced. Children learned about sexual matters at early ages. Any illegitimate children were raised by the girl's parents without any stigma attached to that child. The Pueblo people were monogamous and they did not approve of infidelity outside of marriage.

The burial customs of the Pueblo were simple. Burial was achieved quickly. A period of four days was designated for mourning and for watching the body of the deceased. It was assumed at the end of these four days that the spirit had arrived in the next world. Since the Pueblo, like most American Indian tribes, believed in a life after this one, there was a limited period of mourning. The body of the deceased was often dressed in traditional attire and food, drink and personal items, to be used in the next world, were placed by the body of the deceased.

The Pueblo people maintained permanent residency in the same place for long periods of time. There are many different dialects and languages among the various Pueblos. Many tribes speak a related language of the Tiwa, Tewa and Towa tongues.

Traditional Pueblo people also believe that man must live in harmony with nature. Therefore, all aspects of their life revolve around their religious beliefs. Sacred ceremonies and prayers are important happenings. They believe that blessings, or the lack thereof, are contingent upon their adherence to their religious beliefs.

For many Pueblo people, physical fitness is very important. Running and races are important components of their ceremonies. Many also believe in vigorous physical exercise to maintain good health.

Hopi

The Hopis have great respect for their homeland. They have maintained their pueblos for hundreds of years. The word "Hopi" comes from an Indian word which means "A Peaceable People" or "The Peaceful Ones".

The Hopi people maintain a martrilineal clan system. The men were responsible for herding, hunting and farming away from the village. They were responsible for providing fuel for fires as well as spinning, weaving and making moccasins. They also performed the heavy work in construction of homes.

The women were responsible for and owned the homes, food, seeds, springs and small irrigated gardens nearby. They were also responsible for the construction of homes (except for the heavy labor).

The Hopi people are especially well-known for their elaborate carvings of Kachina dolls, their paintings, basketry, jewelry and pottery. They are artistic, creative people. The Hopi are a very industrious people. They also have the reputation for being very bright and capable business people, and are known for their high commitment to education. They continue to place strong emphasis upon the use of their Hopi language.

The Hopi people continue to maintain their religious customs and beliefs. Their ceremonies are spectacular and beautifully performed. The Hopi's native religion is built around a belief in supernatural beings called Kachinas. These beings have the power to provide the necessities of life and guidance for the Hopi people. According to their legends, the Hopi people believed that Kachinas once visited with them personally to help them resolve their problems and promote their happiness. However, the Hopi people began to take the Kachinas for granted. In doing this, they incurred the wrath of the Kachina people who then refused to personally visit with the Hopi or Pueblo people. They did, however, allow the Hopi people to impersonate them in their dances and celebrations. The Hopi believe that through their impersonations, the Kachina will possess the personages of the masked dancers and grant the purpose for the ceremony (Dutton, 1975).

These ceremonies are held regularly among the Hopi people. At times, non-Indians and sometimes Indian people from other tribes are not permitted to attend or witness the ceremonies. At other times anyone who would like to attend is invited.

It is important to note that one of the reasons why non-Indians and Indians of other tribes have not been invited to attend certain ceremonies has been the result of inappropriate behavior on the part of non-Indians who have visited in the past. When visiting a Pueblo ceremony, it is important to remember that one is considered a visitor or guest of the tribe. Behavior should be appropriate to the occasion. Many tribes request that no photographs be taken or drawings be made. Others request that people remain quiet and do not attempt to engage in any part of the ceremony or dance. Others request that people do not ask questions or in anyway interrupt or interfere with the ceremony.

It is important when visiting a ceremonial of one of the Southwest Indian tribes to take the time to study and learn about the purposes, religious and present-day significance of the ceremonies and the expectations regarding the behavior of the observers. Such effort will promote understanding on the part of the observer as well as improve relations between people of different cultures.

Gift-giving is a common occurrence during many celebrations and ceremonies of the Pueblo people. It would be appropriate for visitors to gain understanding of the significance of this part of the ceremony as well.

The most popular dances among the Pueblo are the corn dances which are held through the summer months; the eagle dance, which is held in the early spring and sometimes is repeated throughout the year; and the basket dance. The Hopi are well-known for their Kachina dances and their snake dance which takes place in August.

Skillful medicine people are still very much in evidence among the Pueblo people. Medicine People have the knowledge and training to cure many health problems. Their ceremonies are often very complicated and difficult to learn, requiring long periods of training.

The Hopi people belonged to clans, which were established through their mothers. A husband traditionally moved into his wife's home when they were married.

One of the important roles of the Hopi women was to grind the corn. Several different types of stones were used to make corn meal as fine as possible. This corn meal was used to make the Hopi bread—piki—which is a very thin bread. A thin batter of corn meal, water and wood ash was baked on a greased slab of stone which was heated by a fire. The corn meal was placed on the stone in swift motions with the bare hand. Since it was so thin it cooked almost immediately and was then removed from the stone and rolled into a tube shape. Piki bread is very crisp. It requires a great deal of dexterity and skill to cook it appropriately—without burning oneself.

In addition to providing the meals for their families, Hopi women were also responsible for bringing water which often necessitated long trips down from their mesas to the valleys below.

The Hopi women participated in their busy activities with an attitude of positiveness. They were most respectful of the gifts of food which had been given to them. They used their work assignments such as the corn grinding as times for socialization.

Grandmothers also played an important role in the Hopi culture. They were responsible for instruction and guidance within their family.

Hopi children were welcome, loved and cared for, however, they were busy children. They were given important tasks to perform at early ages.

Marriage was an important event in the Hopi culture. There were many customs to be observed at the time of marriage which required a great deal of preparation. Hopis were not allowed to marry within their clans.

Hopi ceremonies at the time of death were very simple. The Hopis also believe in life after this one. Women were buried in their marriage costumes; men were wrapped in deerskin. A mourning period of four days was again common after which it was felt that the spirit had arrived in the new world, a world below this one—the land of the Kachinas.

As can be seen from the above, religion played an important part throughout all of the activities of the Hopi people. The men were responsible for seeing that religious and ceremonial activities were observed within the villages. Clans were the dominant organizing force within the village. A senior chief was in charge of a council of chiefs which presided over the village.

Zuni

The Zunis have the distinction of living in the largest pueblos. They also believe in the Kachinas and utilize them in promoting their culture and religious beliefs.

Zunis are very skilled jewelry craftsmen. Their artistry is marked by multi-colored depictions of birds, animals and designs.

The Zuni tribe became the first tribe in the nation to petition for and receive approval for conducting its own affairs. In 1970, after proposing a well-developed plan, 43 tribal programs were accepted with the major goals of increasing individual income, enhancing educational opportunities and improving living conditions among their people. The Zunis have continued to assume leadership in the conducting of their affairs (Dutton, 1975).

How social workers may utilize this information:

1. Social workers should understand that there will be times when American Indian values will clash with the values of the dominant society. These value conflicts often leave American Indian people in difficult positions. Once a relationship is developed with the social worker, Indian clients may talk about their value conflicts. Until some of these conflicts are understood, it is difficult to interpret some client behavior. It is important for social workers to open such discussions when the "timing" appears appropriate.
2. When important decisions are to be made, it may take some time for American Indian people to collaborate and arrive at conclusions which affect their welfare. It is important to involve all concerned people in the decision-making process. American Indian people care about one another. They want to be informed and involved in decisions which will affect them generally. On one Indian reservation it required several months time to establish a boys' home which was sorely needed to meet the needs of teenage youth on that reservation. Several meetings were held with professional people, lay people, tribal representatives and other interested people. After several months' time, the boys' home was established, with the support of the agencies on the reservations, the tribal organization and committees and the American Indian people themselves.
3. In those tribes where the clan system is still in operation today, social work appointments may be attended by many interested people from the clan. It is important to work with clients individually to ascertain their wishes regarding their individual involvement, as well as ways in which they would like other clan members to be involved. Understanding the dynamics of the clan system could prove useful in supporting positive behaviors. For example, some social workers who are employed at boarding schools have visited on reservations with the families of their clients. One of the purposes of their visits was to discuss with family members the progress and growth of the students at the school. Everyone in the clan was welcome to participate in such meetings. Clan members enjoyed these visits and were pleased to learn of the growth and development of their relatives.
4. Many tribal groups teach responsibility to their children at an early age. It is important for social workers to understand and recognize when children are being neglected and when they have been trained to be responsible and care for themselves.
5. When ceremonies occur among some tribal groups, it is important for all members of the family to attend. Clients may miss appointments or be absent from work and may not communicate the reasons for these absentees. They may think that non-Indian people will not understand or that they should understand. It is important to recognize the pressure which is placed upon American Indian people today to participate in their own tribal religion and ceremonies.
6. At times of death, clients may be more quiet than usual. This behavior may reflect a desire to facilitate the passage of the deceased's spirit to the next world. Clients may not wish to participate actively in group activities or social work interviews at such times.
7. Aged American Indian people may prefer to live in their own home, even though it may be more difficult for them than to live in a nursing home. It is important to work with families to arrange proper care for aged Indian persons in their own environment whenever possible.
8. Because of the Indian people's great respect for one another, it may be difficult for them to discuss the problems of other people within their family or clan with a social worker.
9. Because of the American Indian people's great respect for individuality, it may be difficult for them to ask for help. Some American Indian people believe that they should handle their problems on their own, without the help of outside people.

UNIT THREE: Tribal And Christian Religions

It is important for social workers to understand that both tribal and Christian religions play important parts in the lives of American Indian people. Many tribal religious activities are highly valued and it is not unusual for American Indians to participate in varied religious activities.

As can be noted from Unit Two, American Indian religious beliefs varied considerably. Religion, however, was highly developed and intertwined in the total being and daily living of American Indians. Currently, there is also considerable variation in the practice of Indian religion. It is not unusual for American Indians to participate in ceremonies and rituals within their native religions and to attend and hold membership in Christian religions as well.

Many tribal religions are very much intact. It appears that there is a correlation between Indian spoken language, Indian religious ceremonies and maintenance of Indian customs and traditions. It is also interesting to note that many of the tribal groups who maintain strong ties to their culture are also very much involved in the governing of their own affairs. Since every aspect of the American Indians' individual being is important to them, tribal groups are continuing to assume more and more responsibility for the varied aspects of their tribal existence.

American Indians in the Southwest have had numerous opportunities to engage with missionaries from varied denominations. Many missionaries have performed important and worthwhile tasks among the American Indian people; however, there have also been attempts at eliminating American Indian religious practices from their culture. In many Southwest Indian tribes, when these attempts were made, the Indian native religion merely operated in secrecy or through an underground system. In this way, some American Indian tribes have been able to maintain many of their religious customs and traditions. However, many Indian religious beliefs have been "lost" through non-use. An example of this is that of the original 50 or more Navajo ceremonies traditionally utilized, possibly 36 are currently practiced to a wide extent today.

One thing remains evident. Religion plays an important part in the existence of the American Indian. Religion is incorporated into their being from the time of conception, where many tribes perform rites and rituals to insure the delivery of a healthy baby, to the death ceremonies where great care is taken to promote the return of the person's spirit to the life after this one.

How social workers may utilize this information:

1. It is important for social workers to understand that American Indians often may have greater trust in their native medicine people than in the Anglo medical doctors. It may be appropriate to help American Indian people utilize both services.
2. Sometimes American Indian clients or friends will invite non-Indian people to attend a religious ceremony. Usually, when such an invitation is extended, it is appropriate for the non-Indian person to attend. Conduct at such ceremonies shuld be appropriate for the occasion and your client or friend may be able to help you understand the purpose of the ceremony and ways in which observers should behave.

UNIT FOUR: Cultural View Of The Indian

Indian culture is fascinating; it encompasses every aspect of the American Indian's existence. Much information related to this area has been contained in other parts of this paper. It is hoped that the reader will gain a positive orientation toward the culture of American Indian people.

Approximately 480 American Indian tribes have been identified; of these, 280 maintain their residence on an Indian reservation. Many American Indians live on Indian lands which are not organized as reservations; other American Indians live in urban areas or in towns bordering reservations. American Indian people, regardless of their residence, maintain a strong indentification with being "Indian". They also maintain strong ties to the particular Indian tribal group with whom they belong. Their identification, however, is largely conditioned by the extent to which they have been reared in a traditional or cultural American Indian setting. Being Indian is having blood ties with a racial group identified as "American Indian". It is also a psychological identification with those aspects of the culture which have an important meaning to a particular tribe or Indian person. Those values, which were identified earlier in this paper, are important to American Indians in differing degrees. These values are often held in such great respect that American Indians do not talk about them freely. It is sometimes difficult to know the extent to which American Indians, as individuals, are identified with their own particular tribal group and with Indians generally. This is considered an individual matter and Indian people will share such feelings selectively with others.

Indian culture is much broader than the crafts of the American Indian people. These crafts, both traditionally and in modern days, have come to mean a great deal to the American Indian people. American Indians wear their traditional dress and costumes on many different occasions. They utilize both their traditional and modern jewelry selectively, as well. They share their skills with one another in ceremonies and social occasions. How they feel about themselves and their cultural identification is very important for professional people who are developing relationships with Indian clients.

Eating and Cooking Habits

Among the traditional foods of the Southwest Indians are the following: meat, vegetables, fruits, wild foods, dried foods, fried bread and a wide variety of other foods.

Several Federal programs have been initiated to help improve the nutrition of the American Indian people. Community health representatives are active in promoting nutritional programs among Indian people. Food stamps and supplementary food programs are available through governmental and tribal agencies where it is felt they may be directed in such a way as to more adequately meet the needs of the respective Indian tribes.

It is important to remember when working with American Indian people that their traditional diet has nutritional value to them. Many of their wild foods, or the foods traditionally grown through their farming, meet their nutritional health needs. Some new foods and food packaged in different ways may promote the improved health of American Indian people; however, it is important to introduce these new foods with appropriate instruction in their use and preparation. American Indians should also be encourged to experiment with the new foods to find out if they are palatable to them. On some reservations it may be advantageous to have "cooking fairs" where American Indian people are encouraged to either observe or participate in the cooking of the new foods themselves. They should be encouraged to eat the new foods and choose those they would like to incorporate in their diet. These "cooking fairs" could promote the social interaction of American Indian people, which they highly value, as well as provide them with choices in terms of ways in which they could choose to improve their nutrition and enhance their diet.

It is important to recognize that in some reservation areas, electricity is not available; therefore, appliances such as refrigerators, stoves, blenders and freezers will not be available to the local American Indian people. In those situations, foods should be introduced that do not require refrigeration or other special care which necessitates an electrical or gasoline appliance.

Indian Food Contributions

Many people do not recognize the significant worldwide contributions of the American Indian; for example, approximately one-half of all the crops grown in the world were domesticated by American Indians and were not known to other people prior to 1492. Among such crops are corn, potatoes, peanuts, squash, peppers, tomatoes, pumpkins, pineapples, avacados, cocoa and beans. In addition, at least 59 drugs developed by American Indians are currently used by modern medicine. Joseph (1968) identifies some of these drugs, including cocoa, which is utilized in cocaine and novocaine; cinchona bark, the source of quinine; curare, a muscle relaxant; and cascara sagrada, a laxative (p. 32).

How social workers may utilize this information:

1. It is important to understand the uniqueness of each individual Indian client and to work at establishing a relationship which will promote discussions regarding aspects of the Indian client's cultural identification which will enhance the problem-solving process.
2. Nutrition programs could be developed with creative programming designed to meet the unique needs of Indian clients.
3. Many people do not understand the unique and valuable contributions which have been made by American Indians. Promoting this knowledge may facilitate improved self-esteem among American Indians as well as refute the stereotypes non-Indians may hold about American Indians.

UNIT FIVE: Current Issues, Problems And Strengths

Just as there are unique differences among tribes, there are also unique issues, problems and strengths with which each tribe is currently dealing. The information in this section will be geared toward helping participants undestand some of these current issues, problems and strengths.

Changes in Indian Society

American Indians are no longer confined to their reservations. They have opportunities to participate in varying degrees within their own culture and within the majority culture as well. The fact that many American Indians are mobile today has greatly influenced their participation in both Indian and non-Indian activities. American Indian people have served in World Wars where they have played significant roles in the defense of our country. One of the most valuable groups of servicemen was that of the Navajo "Code Talkers". These Navajo people developed a code in Navajo which was utilized during World War II in the South Pacific. The Japanese were unable to decipher this code.

Many American Indian people have encouraged their children to take advantage of opportunities offered to them in off-reservation settings. Educational enrollment in public school, higher education and vocational training has steadily increased. Still there remain strong feelings of "Indian" identification among American Indian students wherever they go—colleges, universities, vocational training schools, military service, off-reservation boarding schools, etc.

Traditional and Current Health Practices

Today there is a greater acceptance among non-Indian people of traditional and cultural Indian medicine than there has been in the past. Traditional American Indian medicine men and women are working cooperatively with medical doctors, trained in schools of medicine, throughout the country. Many hospitals and clinics on reservations or near reservations allow for Indian ceremonies to be conducted within the hospital or for traditional treatment to be brought to patients from tribal medicine people.

The National Institute of Mental Health has funded at least two projects where American Indian medicine men and women are schooled in their own cultural medicine skills as well as prepared to work cooperatively with medical doctors trained in schools of medicine. The medical doctors are also receiving training and understanding of American Indian medicine. Schools of nursing are training American Indian midwives to assist in the delivery of American Indian infants.

While there is some conflict about whether or not generation gaps occur among traditional American Indian people, there are differences in experiences and in understanding between the different generations and tribal groups of American Indians. Some older American Indian people are reluctant to accept care in a nursing home; they would rather be in their own traditional American Indian dwelling, cared for by their family. The mobility of families has impacted upon the clan system or the family system of many American Indian tribes so that families no longer live as closely together as was traditionally the custom. Indians reared in urban settings, as opposed to those reared in reservation settings, have different experiences, expectations and oftentimes, goals. It is difficult for Indian people with few Indian language skills to relate to the non-English speaking grandparents or elders of their tribes. Half-breeds, quarter-breeds, mixed breeds and other varying degrees of Indian ancestry may find it difficult to gain acceptance from their full-blooded relatives.

Many tribes now are actively requiring greater participation from tribal courts in jurisdiction over child custody, adoptions and foster homes. There is an Indian value of caring for one's own kin as opposed to allowing outside agencies or resources to intervene in the custody or care of tribal members. Many of these factors contribute to conflict within tribes, between tribes and between people from different geographical areas.

The recently passed Indian Child Welfare Act provides for greater jurisdiction over issues of child welfare by tribal courts. This particular legislation was developed largely because of the concerns of American Indian people that their children were being removed from their families or adopted outside their tribal groups in very significant proportions.

The Importance of Native Languages

American Indian people who have maintained their native language are continuing to place high value upon this asset. Many American Indian families are teaching their children their Indian language as their first language and then allowing their children to learn English when they begin in pre-school or Head Start programs. The ability to speak one's native language forms a tie to and an identification with one's tribe, which is viewed positively by American Indians today. There are words in the native language that are difficult to translate into the English language, just as there are words in the English language which are difficult to translate into the native language. It is important to understand the language skill level of American Indians in their native language and in English as well. This understanding may contribute positively to a professional relationship.

Available Bi-Lingual/Bi-Cultural Programs

At the present time there is an interest in supporting bi-lingual/bi-cultural programs among various racial groups. There are fewer American Indian children attending boarding schools great distances from their homes. There are more American Indian children attending public schools or schools in closer proximity to their families. There are also school systems where American Indians participate as school board members. Two such schools are located in the Southwest, one in Blackwater on the Pima Reservation, and the other at Rough Rock on the Navajo Reservation.

The Rough Rock Demonstration School is one which is governed by a Navajo School Board. The Navajo language and Navajo culture are taught at that school. Academic subjects available in other schools are also offered there.

In schools such as the Rough Rock Demonstration School, there are opportunities for grandparents to provide cultural education. Included in this component of the curriculum are such areas as Navajo legends, Navajo crafts and other important components of the Navajo culture.

American Indian languages are sometimes taught at university settings as part of American Indian studies programs; generally bi-lingual/bi-cultural programs are viewed more positively by both majority and minority cultures at the present time.

It is difficult to speak two languages fluently without considerable practice or study in both languages. Because of this, many American Indian people use their native language as their primary language and have not developed English speaking skills at proficiency levels. Occasionally, American Indian people will indicate that they understand, when they do not. Occasionally non-Indian helping people will use vocabulary which is not understood by Indian people. Interpreting from one language to another creates many problems. As indicated above, when there are words which cannot be interpreted succinctly, several words have to be used and often the message is unclearly transmitted. It is equally as difficult for American Indian people to communicate their feelings, thoughts or concerns with an inadequate vocabulary. In order to work with such clients social workers must be understanding of language difficulties, be able to assess the language ability of the client and be able to establish a relationship which promotes the Indian client's ability and likelihood to ask questions when points are not well understood.

Search for Indian Identity

As has been mentioned before, American Indians place high value upon belonging to a specific tribe and being "Indian". Belonging is an important component to every person. Many Indian young people, because of their racial identification and interactions with non-Indians, do not feel as though they "belong" with non-Indian groups. Many young Indian people who have not been reared in the culture of their particular tribe find it very difficult to identify with people from their Indian heritage. This often places adolescents in a state of limbo. It is important to help them identify, first of all as a person, and then to work with their concerns about identification with their tribe and Indian heritage, in a meaningful and satisfactory way.

Assimilation/Acculturation Pressures

Historically, American Indians have been pressured to assimilate within the dominant American society. These attempts at assimilation have proved disastrous. American Indian people have chosen and often fought to maintain their cultural identification. Many assimilation practices have had a detrimental effect upon American Indians. The Land Allotment Act resulted in the loss of large portions of American Indian people into urban areas for employment and into ghetto-type living conditions—foreign to anything they had ever experienced in their past. Termination of many American Indian tribes resulted in extensive poverty and situations over which American Indians have had little understanding or awareness of the alternatives which could have been made available to them.

Discrimination Practices

Many stereotypes exist which have promoted discrimination practices. Non-Indians have viewed American Indians as proud, stoic, detached, uncommunicative people. They have also seen them portrayed as war-like, angry, hostile, drunken, lazy or "good with their hands but not with their heads". Indians, on the other hand, have viewed non-Indians as materialistic, uncaring, evil, "out-to-get-them", non-trustworthy and non-understanding of their culture or their heritage. While these stereotypes have detracted from establishment of positive relationships between Indians and non-Indians, they have also recently been attacked; history books now relate more accurate accounts of Indian/non-Indian relationships. Self-determination programs have allowed American Indians to participate more fully in decision-making processes. Opportunities to associate with American Indians and non-Indians have been extended. While some progress has been made in this area, considerable attention needs to be directed toward furthering understanding if we are to achieve more accurate perceptions of one another.

Discrimination may occur between tribes. Some tribes label other tribes with derogatory adjectives. Within the tribe certain groups of people have been relegated to less desirable positions than others. Some tribes have regulations whereby they enroll certain members of their tribe, while other American Indians are affiliated with the tribe, and others maintain no formal identification with their tribal group. Some Indian people maintain that full-breeds are the preferred Indian people, while others fight for recognition of half-breeds, mixed-breeds and people of varying degrees of Indian heritage. Some tribal groups have had negative experiences with each other in the past, and continue to promote these negative associations. Some tribes, which border one another, have experienced conflicts, both past and present, which detract from the establishment of positive relationships.

Discriminatory practices may also be found in employment. In some settings American Indian people may not receive due consideration in appointments or advancements in employment settings. Applying for and receiving credit may be another example of ways in which American Indians may be discriminated against. It is not usual for American Indian people to be asked to have someone co-sign for them when they wish to purchase items such as furniture, appliances or cars. Such discriminatory practices may call for special consideration using appropriate legal channels.

Realities of Indian Society

Many non-Indian people have preconceived ideas about life in an American Indian community that are based upon either idealistic or poverty-stereotyped ideas. Some see the American Indian people as living "off-the-land" in harmony with nature—in an idealistic type of environment, where there are few cares, where daily needs are met, and where there is much time for contemplation of the "good life"; others see American Indians living in areas of great desolation, poverty-stricken, with few of the "luxuries of life" as we know them and few opportunities to change. Some have visited American Indian reservations where they saw isolated Indian dwellings, little evidence of modern housing, arid land areas and very little activity.

Indian communities vary greatly depending upon many factors such as locale, services available, economic development, educational programs available, self-determination practices and the degree to which Indian people work together.

The Jicarilla Apache people have become very involved in self-determination. They have invested considerable support in providing the best educational programs possible for their youth. They have become skillful in raising livestock on their reservation. The Jicarilla Apache have built a recreation facility in their major town which is the pride of their community and is a popular facility in which the people of their community meet.

The Ute Reservation at Fort Duchesne, Utah has been very active in development of employment opportunities. They operate a pre-fabrication plant which produces furniture with a variety of designs including Indian designs. The workmanship of the employees is of such high quality that they have had to substantially increase their staff to meet their orders. They have also developed a beautiful motel and recreational complex and are active in promoting the education of their youth and their older adults as well. Their business committee is active in self-determination.

The Navajo Tribe has been successful in developing the Navajo Community College at Tsaile, as well as branch programs on the reservation where students have opportunities to learn about American Indian culture and also complete a junior college program. The Navajo are also very active in economic development. Their young people have many opportunities for higher education or vocational training. They operate a Medicine Men training program which works cooperatively with medical doctors on the reservation. They promote "fairs" within each of their areas as well as for the Navajo Tribe generally. They have made great strides in improving the health care of tribal members. The Navajo are assuming more self-determination and control of their natural resources such as oil, gas, uranium and coal. They have established a Tribal Parks Commission operated by the Navajo Tribe. Visitors' Centers are located on the reservation.

Many American Indian communities today are making concerted efforts to provide for the interests of their people. Health care and education facilities are available. Recreational programs, for the young people through the aged, are being considered, if not already in operation. Families live together in a variety of different types of housing—many traditional, many modern. Tribal governments are directing their affairs in ways which promote self-determination.

Environment

The settings where Southwest American Indians live are the most varied. Some people live in mountainous regions, others in deserts; some live in small communities and others in large communities; some live in rural settings; once again, the variety of community life among American Indians is as varied as the different communities.

There are currently problems under study to help American Indian people establish a community-type existence where previous living experiences have been built around clan or small family systems. People are learning to resolve problems related to getting along with other, non-related people who live in close proximity. Having space that one can enjoy in solitude is an important value of most Southwest American Indians. They have heretofore enjoyed the opportunities of being out-of-doors by themselves, contemplating and enjoying the peace and solitude of their environment. When people are placed together in low-cost, self-help housing projects, there is intrusion upon this value. Learning to live cooperatively with one another will take some time and personal management.

Where American Indian people have maintained themselves for some period of time, there are several sacred and highly respected locations upon these reservations. Protecting these sacred and cherished locations should be important considerations as American Indian people strive to maintain their cultural heritage.

As has been pointed out earlier, the environment in which American Indian people have lived has been affected by the infiltration of non-Indians upon their land. Many dams or water projects are built on Indian lands. Some American Indian people have lost their right to water which was essential to their farming activity, others are losing their reeds and natural materials for their crafts (including basketry) because land is being used for farming or pesticides are used which are killing the natural reeds of the areas. This infiltration into the environment will have definite effects upon the way in which Indian culture can be maintained in the future.

Other Considerations

Among the concerns which American Indians continue to have is that of economic development. The annual income of American Indians is considerably less than the national average and unemployment rates are exceedingly high. Sub-standard housing and health problems represent some concerns to which attention should be given. Infant mortality rates are high, the drop-out rate from public schools is high and so is the suicide rate among Indian people—particularly teenagers (Josephy, 1971, p. 15).

Developing leadership among American Indian people is an important consideration. Protection of water, hunting, fishing and the environment are important, and indigenous leaders must direct their tribes in these matters.

Further consideration is required to meet the needs of urban Indians. Improvement of Indian roads will provide for greater access of American Indian people, but it will also impact upon maintenance of culture. Greater emphasis upon an appreciation of Indian arts and crafts is important. Many of the crafts of the American Indian people are being modified as they reach out to the non-Indian market. Maintaining traditional crafts is also important for maintenance of cultural identity. Appreciation of the meaning of the craft, such as the Hopi and Zuni Kachina dolls, is equally important.

The location of business and industry on reservations will have some positive and some detrimental effects. Employment opportunities on reservations should be equally directed towards men and women.

There is a great deal of support being offered for American Indian people to attend colleges or vocational programs. Many tribes and the Bureau of Indian Affairs have scholarship funds which have been established for this purpose. Support is offered from most families throughout the college experience. There is also considerable pride in the accomplishment of the Indian people who have attended vocational programs.

There are currently six graduate schools of social work who offer recruitment and training programs for American Indians. There is a commitment from the Council on Social Work Education to encourage and promote the education of minority people, including American Indians, in social work. Among several of the American Indian recruitment and training programs, there is identified support available for the American Indian student. There are also opportunities for students to discuss their careers. While American Indians support the education of their people, they are also very concerned that their educated people continue to maintain strong identification with their tribe. It is not at all unusual, therefore, for master of social work American Indians to be tested in terms of their qualifications and their commitment to American Indian people. Once both of these have been established, American Indian people generally respond positively to working with an American Indian MSW person.

Understanding the special problems and needs of American Indian aged is also an important consideration. Understanding and promoting some of the values of American Indian people which could be assets to the entire country would be important. Among the values which could be promoted are: brotherhood, acceptance of individual rights, belonging to and participating with a group, maintaining a pleasant disposition, respecting aged persons, promoting physical health, advocating important and valued roles for both men and women and appreciation of children.

The foregoing is but a beginning in understanding the diversification and uniqueness of American Indian people. While change may be viewed as inevitable, it is staggering when one notes the changes experienced in one Indian person's lifetime—from a traditional Indian culture to opportunities for travel throughout the United States and the world. Hopefully, our efforts at greater understanding of American Indian people will also further our professional commitments to Indian clientele and the fulfillment of our roles with them.

How social workers may utilize this information:

1. American Indians are a very active, involved group of people. It is possible for them to enjoy a wide variety of activities, including special group activities programmed to meet their needs. Social group work then is a viable social service intervention.
2. There is considerable concern about "genocide" among the American Indian tribes. They are currently very concerned about their child welfare problems. It is probable that many tribes will not allow, wherever possible, adoptions outside their tribe. Social workers will play important roles in child welfare concerns.
3. It is important to continue to recruit American Indians for social work careers. They bring unique background, experience, understanding and language skills which can facilitate social service intervention.
4. It is important for social workers to learn about the current problems and concerns of the tribal groups with which they work. It may be possible for social workers to be involved in giving testimony when legislation is being considered. Many social workers, for example, appeared at the Indian Child Welfare Act hearings in support of this legislation.
5. American Indian aged are currently receiving considerable attention from social service personnel. It is important for social workers to identify the needs and strengths of American Indian aging people and to be active in the development of programs to facilitate continued strengths development and to meet needs.
6. In order to facilitate social work intervention with American Indian clients who do not speak English well, social workers must be able to understand the language difficulties, be able to assess the language abilities of the client, and be able to establish a relationship which promotes the Indian client's ability and likelihood to ask questions when points are not well understood.
7. The search for identity is such an important factor that social workers should be very concerned about working with clients regarding their identification with their tribal and Indian heritage, as well as their feelings about themselves as a person generally.
8. Social workers may be asked to play important roles in decision-making and policy-making. Whenever possible, social workers should invest considerable time in the study of the issues related to policy making decisions, so that recommenations will be in support of the best interests of the tribal group with which they are working.
9. Social workers may be asked to play important roles in refuting discriminatory attitudes and practices which negatively impact upon their American Indian clients.

Working with American Indian people can be stimulating, challenging and rewarding. An openness to learning, a willingness to become involved and the ability to listen and communicate clearly will facilitate work with American Indian people. Social workers are in a unique position to make valuable contributions to American Indians in helping them utilize their strengths to achieve greater self-determination and personal and tribal growth.

Study Questions

Unit One: True-False Questions for Discussion

T F 1. The Southwest American Indian tribes include all of those west of the Mississippi River.

T F 2. One of the characteristics of all of the Pueblo Indian tribes in New Mexico and Arizona is that they speak the same language.

T F 3. The size of the American Indian tribal group has had little influence upon tribal development or the identification of tribal members with their own culture or with the majority culture.

T F 4. There are very few American Indians who live in urban areas of our country.

T F 5. At the present time, American Indian people who leave their reservations have little interest in returning to live there.

T F 6. One of the factors which has greatly influenced the development of American Indian tribes was the signing of treaties. Fortunately, all of the treaties which have been negotiated with American Indians and the government have been kept.

Unit Two: True-False Questions for Discussion

T F 1. The Pima Indian tribe in Arizona is famous for its Kachina dolls/carvings.

T F 2. The Havasupai Tribe never leave the bottom of the Grand Canyon area in which they live.

T F 3. The Navajo people are relatively latecomers to the Southwest area.

T F 4. The Pueblo Indian people are nomadic and their lifestyle was basically founded upon hunting.

T F 5. The Navajo people have developed their Navajo rug weaving skills to very artistic levels.

T F 6. The Navajo people taught their weaving skills to the Pueblo people when they moved into the Southwest area.

T F 7. The term "Hopi" means "Peaceful Ones."

T F 8. The Navajo and Apache tribes come from the same origins.

T F 9. One of the characteristics that is common among all of the Indian cultures of the Southwest area is that they are all based upon a matrilineal system.

T F 10. Burial customs and death ceremonies are very similar among Southwest American Indian tribes.

T F 11. Southwest American Indians were so busy taking care of their needs for food and shelter, they participated in very few recreational activities.

T F 12. Many American Indian tribes placed high value on family relationships.

T F 13. American Indian children generally were not taught responsibility until their teenage years.

T F 14. Anyone can visit an Indian ceremonial at any time.

T F 15. Indian medicine is not practiced today.

Unit Three: True-False Questions for Discussion

T F 1. Due to the influence of the Spanish people, Pueblo Indians no longer practice their religious ceremonies or rituals. They have exclusively accepted and practiced Christian religions only.

T F 2. Many American Indians retain membership in both Christian religious groups as well as in Native American religious groups.

T F 3. The Navajo people have adopted many of their religious beliefs and customs from the Mohawk people.

Unit Four: True-False Questions for Discussion

T F 1. "Indian" is difficult to define concretely.

T F 2. Indians hold their values in such high esteem that they freely talk about them.

T F 3. Indian foods are very simple and show little diversification between tribes.

T F 4. American Indian people currently eat all of the same foods that non-Indian people do.

Unit Five: True-False Questions for Discussion

T F 1. The Pima Blackwater School and the Navajo Rough Rock Demonstration School were the first two American Indian schools to develop their own school boards.

T F 2. Due to the acculturation emphasis, only 20% of the Navajo people still speak their language.

T F 3. There is a strong trend toward greater use of modern medicine and much less use of American Indian Medicine Men.

T F 4. The Indian Child Welfare Act, recently passed by Congress, was in response to some of the concerns of American Indian people that their children were being removed from their families or adopted outside of their tribal groups at very significant proportions.

T F 5. The recently passed Indian Child Welfare Act makes it impossible for American Indian children to be adopted by anyone other than a member of their tribe.

T F [illegible] One of the criticisms related to boarding schools has been that American Indian children are losing some of their cultural ties to their tribes and some of the language and teachings regarding the tribe which were traditionally taught by the elders during the winter months.

T F 7. More American Indians are serving on school boards and giving input into curriculum and general operation of schools in their areas.

T F 8. Indian self-determination means that American Indian people will have greater input into decisions, policies, finances, and other matters pertaining to their reservations.

T F 9. Because of the recent emphasis upon Indian self-determination, all of the Southwest Indian tribes now have complete control of their purse strings.

T F 10. One of the greatest needs of American Indians today is the need for more educated and trained American Indian people to fulfill leadership responsibilities.

T F 11. It has been difficult for American Indian people to hire American Indian social workers since there are few programs throughout the country which maintain programs to recruit and train master of social work degreed American Indian Social Workers.

T F 12. One of the reasons why American Indian people are not staying in college is because older American Indian people do not want them to become "educated".

T F 13. Once an American Indian receives a master's degree or a doctorate degree, the person cannot return to work with people on his or her own reservation, because he or she will not be accepted there.

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Extended Family: Parental Roles And Child Rearing Practices

Section Two

By Evelyn Lance Blanchard, MSW

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Introduction

Since each American Indian tribe represents a unique social system, the tendency to pronounce general characteristics of Indian lifestyes and patterns of social interaction should be cautioned against. In addition to recognizing the fact that tribes differ traditionally, in the customs and cultural manifestations which grew out of their particular histories, it must also be kept in mind that Indian individuals differ in the degree to which they represent traditional lifestyles and beliefs. Failure to realize these factors will lead the investigator down an erroneous path which depicts Indian people and their behavior in a solely traditional and idealistic fashion. This, of course, is not to totally understand the modern Indian experience and the social web in which Indian individuals live.

Speaking from this more complex perspective, all that can be said is some Indians are traditional and lead traditional lives, others are less traditional; and some are acculturated to a degree that little traditional behaviors or patterns can be attributed to them. Recognition of this dynamic process allows the social worker to avoid stereotyping Indian clients by expecting them to behave or think in a pre-determined, traditional way.

Since in some tribes traditional social networks are intact, and in others they are not, it is the responsibility of the sensitive and effective child/family service provider to learn the prevailing interaction systems and philosophy and be able to assess their relative strength in the community. Where active extended family and clan systems are observed, they should be utilized in the intervention approaches; where these traditional systems seem to be weak, other or new allegiances which have replaced them need to be identified and, where applicable, used in treatment strategies. Thus, the social worker in an Indian community must be engaged in a constant analytical process which helps him understand the social environment in which he operates, and in which he is meant to serve.

In all societies parents serve as models for their children's behavior. These behaviors express themselves in many ways, and some are called good, some bad. There are many ways, obviously, to describe or define these behaviors.

All behaviors are related to and derive from social, psychological and environmental conditions. And all these conditions contribute to the definition of behavior. Every one of us is impressed and impacted by the expressions of these behaviors.

All people's expressions are formed from generations of experience. These experiences occur in the particular philosophical climate of a people. The differences in philosophies of people dictate different expressions of behaviors that are modeled and copied.

In their development, Indian children, like all children, model and copy the behaviors of important people in their lives. The most important people in this configuration, however, are frequently more than only the biological parents—as is the case in the dominant society. It is also possible for these children to have numerous relatives who maintain status of equal importance with biological parents. The extended family for the Indian child encompasses broad aspects of relationship that provide a wide range of modeling resources, among whom are included their biological parents.

I Structure And Behavior In Tribal Society

The structure of a society is based in its origin, and the origin of tribal society is based on a philosophy of interdependence. This requires, as in other societies, well defined relational (kinship) patterns. Some tribal relational patterns are based on descendancy through the mother's line. Others are based on descendancy through the father's line. One took the family name of either the mother or the father depending on the descendancy pattern of the tribal community.

Whether the descent pattern was matriarchal or patriarchal, in each of these systems there was within the group a relation to non-human beings. Families took their names and designations from these beings. The relationship to non-human beings in an intimate and original way necessitates broader expressions of interdependence, i.e. the close interdependent relationship among all things.

This interpendence is characterized by a high degree of complexity. It has been understood since the origin of these people that relationships are complicated and intertwined even beyond the biological. Out of this understanding developed the system of clans. Clans represent the expression of all of the relationship potentials which form the basis of the extended family as understood by the Indian people.

Since the structure of a society is based in its origin, the character of origin which forms the ethos or moral foundation of the society is expressed in its history and philosophy.

Discussion of tribal society provides an understanding of the strong theme of interdependency that distinguishes these societies. The structure of Southwest tribal society derives from a system of clans. The clans within this system define boundaries of relationship, responsibility and expectation.

An interpretation of Indian history and belief will shed light on the origin of the clan system and its place in the structure of tribal society.

Indian people have ancient beginnings, which are recorded in origin stories. Most of these have been maintained in the oral tradition, but some have used other means, such as family histories recorded on totems.

In these stories, usually only a few people, animals, and other living things participated. As these beings moved through time and space, they gained an understanding of how their world would be and the character of life they would assume. These travels and experiences provided an unfolding of life, allowing for continued clarification of their status in the inhabited world.

The process might be compared with Western evolutionary theory first conceptualized by Darwin. There is, however, an important difference. In Indian thought, there does not appear to be a hierarchical order of being. Even insects share life on a par with humans. Each has its place and responsibility in the natural order of life.

When the final beings emerged onto the land that would be their country, specific lessons about how to live there were taught in addition to what had already been learned. The lessons covered all aspects of living and were concerned with the preservation of the community life and the beings who shared that life. These lessons were transmitted through a societal construct called clans or clan system.

To live in a world that is shared, there must be order. From the beginning, there was a division of labor and social responsibility in these communities. The performance of certain tasks by specific groups was essential to the continuation of life in that community. The interdependence of the people (or beings) was so strongly emphasized that no one outside the particular group could perform functions assigned to that group. The continuation of these life-preserving functions was ensured through the teachings of the younger members of the tribes. Tribal life has been described as experiments in group living which have continued because they were successful (Coe, 1977).

The maintenance of interdependence formed the foundation of the balance of life (equilibrium) that characterizes the tradition of Indian peoples. These influential beginnings are very important to their lives, so much so that they have maintained to the present day. Tradition and culture, in this sense, are not memories of how it was, but rather, how it should be and for the most part, how it is yet today. One of these lessons developed the accepted behavior of the specific tribal community. Accepted behaviors for any individual derived from sex and group membership. Each group and its members had responsibility for certain tasks which might be described as secular or religous in nature. The life of the tribal community completely established the parameters of behavior. The individual's role and responsibility were clear, and every opportunity was given to learn these well. The accomplishment of specific tasks was necessary. Individual expression developed out of a sensitivity to the uniqueness of role and responsibility. One gained an exquisite sense of his part in the order of the world. From this vantage point, the individual experienced his worth. Few societies allow for as much individual expression of uniqueness as is available to Indian people. The dominant society allows for individual expression of uniqueness through individualism. The Indian tribal community allows expression through individuality. This is a very important difference in the way a people address life. In the former sense, uniqueness must be novel or a departure from the normal; in the latter, uniqueness becomes the refinement of life. A way of looking at this is to observe some of the traditional art forms. In this art there are definite limitations of space and style, and within which limitations each artist must find room for individual expression. The art of the Northwest Coastal Indians is a clear example of this. For example, the outline of the whale and the raven are set; the differing artistic expressions are within the confines of those outlines.

Art, in this sense, becomes a visual expression of the individual's understanding of the social context in which the dictates of the tribal group are accepted. There is a parallel response to the expected behavior because it (a) has a life-preserving function and (b) provides an understanding of one's universe. The world is not recreated in the sense that artistic freedom of expression is generally understood today. Indian art of modern times continues to reflect the traditional base, but the execution is personal and evocative (McNickle, 1973). It is important that the social order be maintained. Social order, in any society, is based in the belief system of the society. The social order was believed to be inherently good and right because it was based on the cultural values. The societies were so well-ordered that no aberrations existed. It was possible for homosexuals, for instance, to live in these societies as anyone else would. Their place in the order of things was not questioned, because they existed. It was possible then for societies like these to institutionalize homosexuality and other aberrations—such as the "contraries" of the Lakota people.

Tribal groups exerted pressures of conformity and control on their people. These pressures were developed out of an intricate relational network based on the clan system. Interdependent expectations were strongly felt. Tribes maintained ceremony that reinforced both individuality and group expectation. The nature and character of tribes provided its members with a comfort and security that were derived from the lessons taught to the people when they were eventually situated in their homelands thousands of years ago.

Individuality, in a society like this, expresses itself as refinement of the human experience and reflects the necessity for adherence to a philosophical base that provides understanding of the world and man's relationship to it.

These pressures stimulated the development of a high level of sensitivity and allowed tribal people to be acutely aware of balance and imbalance. When an individual's imbalance caused hardship for another individual, it was the recipient's responsibility to assist in the return to balance. This individual might sponsor a ceremony, such as a giveaway, for the person who was experiencing the imbalance. The responsibility toward balance, not for imbalance, required that the principals contribute to the return to balance (equilibrium).

Imbalance or disorders might be caused by disruptions in human relationships, natural disorder, or undesirable influences from within or outside the tribe. Experiences with the imbalances of life allowed people to better understand the balance of life. Threat or danger provided an opportunity for the people to understand better the nature of the world and of man's relationship to it. In this sense imbalance of any sort took on the character of the natural order of things.

To maintain this kind of society, relationships must be extensive and entwined beyond blood. The education and training of the children was, in a very real sense, the shared responsibility of the total community. Perhaps this is a characteristic essential to a completely interdependent community.

The importance placed on human relationship necessitated a society that was based on interdependence and responsibility. These were among the first experiences of the Indian person. They have become the cornerstone of the philosophical life of Indian people. These experiences, expressed through tribal tradition and culture, are of such importance that they have perserved through all time and today remain an important part of the Indian person's view of life.

A. The Ethos Of Development

The cultural-traditional education and training of the Indian child encouraged him to be in touch with his world. His relationship with other beings and things allowed him to learn from them as they learned from him. His sense of community was complete. The experience was a very tangible one. It occurred in close contact with many people who praised, advised, guided, urged, warned and scolded, but most importantly, respected. The lessons the child learned made sense, because they were directly related to the life of the tribal community and his place in that life. The child learned through expectation. As a member of the community, the child had the responsibility to meet his share of the requirements of living. Disregard of these might cause hardship to himself and/or other members of the community. As the child grew, he saw that those people who were the most responsible were most highly valued. He learned that these individuals had acquired their status through adherence to a tribal structure that provided the freedom for people to develop as truly individual persons. Their individuality was an expression of those tribal constructs that allowed the individual to reach his fullest sense of being in concert with the fulfillment of community needs. These highly valued persons provided important modeling for the children and other members of the community. In this world, the ends for the individual had the same ends as the community.

Most distinctive of tribal life was the central position of the child. Children, in a very real sense, represented the renewal and preservation of life. Extended relational patterns, including clans and other groupings, aided the biological family in a support system that centered around children. This support system encompasses what is commonly called the extended family.

Children were allowed to develop freely. There is not, even today, a great deal of concern with task-timing. Children learned many of these activities through observation. When they are old enough to toddle around, they are in the company of many children. Behavior is observed and copied. The smaller children receive encouragement from their older siblings to behave appropriately. Often these older siblings provide the first demonstrations, and it is part of their responsibility to assist in the formation of certain behaviors. Much attention was paid to the developing sexual identity of the child. This was accomplished through instruction and participation in sex related activities. The encouragement went beyond stabilizing sexual identity to include a definition of self as a member of a particular group with the tribe. As the child grew, he assumed his specific identity in the intricate tribal relational pattern.

Brothers and sisters were very close. The particular supportive pattern between brothers and sisters usually began to express themselves in adolescence. There were required exchanges of assistance in the material support of the tribe and in the religious activities. The similarity of cousin and brother-sister relationships allowed people to always have the right kind of support.

These relational groups into which the child entered and grew were with purpose delicately and strongly supported. They are the cementing agents of Indian existence, and reflect the philosophy of Indian life.

Clan systems are the representations of these highly sophisticated and intricate relational paterns. In this sense, clans provide for the identity of persons through a system of responsibilities and obligation that stress equilibrium. The behavioral patterns determined by these systems were so clear that one could feel a sense of righiness and wrongness of actions. People, therefore, had a clearer sense of acceptable and unacceptable behavior. The production of tension in relationships focused toward equilibrium is an essential function of the clan system as it serves as the interpretor of the philosophy of Indian people. As such, the clan system remains the contemporary interpreter of expected life-style commonly called tradition.

B. Clan Systems And Their Effects In Particular Tribes

Each society has a lineage pattern or line of descent. If the lineage pattern follows the father's line, as in the dominant society, children born into the family take the surname of the father. When a woman marries, she ceremonially takes the name of her husband's family and their children enter his family. The lineage pattern described is patriarchy. In other societies, where matriarchy provides the line of descent, the newborn child enters the mother's family and takes on that surname. The groom enters his wife's family in a ceremonial way and their children enter her family. Ceremonial entry sets up certain patterns of expected behaviors among which are allegiance, concern and support.

The lineage pattern, which includes clans, provides both biological and philosophical relationships. Many biological family units make up a particular clan. Clans vary in importance within different tribal societies. Some clans are stronger in one tribe than they are in others. For instance, in some tribal societies the bear clan has great importance; while in others, its significance is less dominant. The ethos, or guiding life-knowledge, represented by the bear plays a more important social role in one society than in another. Its presence in one tribal society may even take on opposite meaning from its presence in another tribal society—as is depicted in Navajo and Pueblo societies. In modern times, the particular importance of specific clans in some ways provides the available avenues of expression for community leaders.

The appropriateness of behavior (etiquette) gained through birth or marriage is determined by clan membership and the relational system it develops. The overriding responsibility of clan membership expresses itself in appropriate behavior. It is believed, for example, that it is improper for close biological and clan relatives to marry. The concentration of undesirable genes is impeded by this expectation of the clan system. Functionally, the clan system sets up the proper behaviors. For example, a young man is expected to relate differently toward his lovely cousin than he does to the lovely women to whom he is not related, biologically and through the clan system.

Clans support the biological family unit and provide an extension of relationship. Different tribal societies will have clans that expect different behaviors. This accounts for the differences among tribes. It is not possible to describe the differing expectations of all tribes except that they are all an elaboration of the life-preserving functions of the tribal society. The clan relationship affects all areas of behavior. The extensiveness of a relationship sets up many expectations for the individual and at the same time it provides a broad base of support. Practically, this means that not all Indians share identical concerns, but, it also means that each tribal society and family has concern for their people. The behaviors expected of individuals in any tribal society are based on the preservation needs of that society.

Behaviors are the expressions of roles. Different expectations in behavior will produce different roles. Assigned and ascribed roles, in turn, dictate the expected behaviors. These role and behavioral expectations are expressed most lucidly in the extended family system.

Beginning with birth, the biological unit within the clan system creates important entry or initiate status for the individual. At the same time, the clan relationship also provides important entry and initiate status. Each person moves through both levels of these relational systems throughout life. At certain junctures in this movement special attention is given to the particular status one has reached. Female puberity rites are an example of this. The ceremony gives attention to the biological level of the woman and its social implications. In this instance, ceremony announces that this person has reached a certain stage in development that calls for differing and elaborated expressions in behavior.

The public demonstration and announcement of the achieved status depicits the sequence of development toward maturity. At each important juncture in development the individual's completion and entry are celebrated at the same time. These ceremonies represent the major public milestones toward maturity in Indian society. Levels of development toward maturity go on during the entire life of the person. Not all of these developmental levels are celebrated in public ceremony. However, the public nature of ceremony urges and, in some ways, propels one through various levels of development. Practically, persons of certain age, relationship and accomplishment are expected to behave in certain ways. The initiation procedures make these demarcactions clear and the individual is expected to mature from that point.

Maturity is highly prized in traditional tribal societies. Mature persons are those who have understanding. They have a sense of the order of things. In most tribal societies the most mature persons are the eldest persons; they have a broader perspective of life because they have longer experience with it. They have had more time to adhere to the philosophical constructs of their society. Their extensive practice in behavioral application—applying expected behaviors to actual life situations—makes them more knowledgeable of the environments in which behaviors take place. Their understanding that the ends for the individual and the community are the same, marks an important level of maturity, and thereby, often assures them of a special status in the tribal society.

II Extended Families: Natural Support Systems In Indian Communities

Ideally, members of the extended family are expected to be responsible to and for each other. The core of the extended family is found in the closest biological and clan relationship. The requirements that people make of each other are most strongly felt in this tight relational group. The extended family gives the person many relatives whose responsibilities are clear because of their place and position within the individual's social context. If a close relative dies, there exists within the extended family a relationship with another person that closely resembles that of the deceased person.

The extended family as characterized in contemporary network theory does not fully encompass the concept of the extended family in Indian society. Extension of relationship is usually measured in distance on the biological plane only. The functional life of the clan relationship often evades notice and understanding. The many people who make up these extended families represent different kinds of resources. The naturalness of their support may be a home, money, food, clothes, encouragement, love, respect and expectation. These are responsibilities relatives have for each other. The pervasiveness of the extended family in Indian society requires closer consideration and clear understanding to become aware of its strength and potential.

The interdependence that has traditionally characterized Indian society does not require that a single individual meet all the major needs of another. Relatives are expected to contribute to the natural support system from the position of their particular resources, whatever that may be. At times the resourcefulness of a particular relative may be only the retelling of an experience in which an important lesson (knowledge) or impression was gained. The relative may not have a dime to contribute toward his relation's keep, but he gives what he can.

In these expressions of the extended family, there is often manifest a jovial vein within the serious role requirements. It is usually made very clear that the individuals are meeting their responsibility by adapting to the circumstances at hand. The preliminary demands which are characteristic of developing extended relationships are depicted in this type of behavior. In this way the person in need can make some determination of the human resources available depending on the closeness and similarity of the relationship and the circumstance in which their relationship exists

Families have expectations of their members that serve to maintain their life, integrity and purpose. Extended families in Indian societies exist for this reason. The influence that extended families exert on their members is in this direction. Relatives are expected to ensure the preservation of the extensive family because it is a foundational ingredient of the tribal structure. As such, it has the potential to exert strong influence on its members, and afford a contemporary guideline for acceptable behavior. These expectations of behavior do not occur in a vacuum or only in a historic sense, but are developed out of the immediate environment and life experience as well. Interdependence remains an essential expression of life and living. The influence and function of the extended family is expressesd through the expectation of interdependence.

These expected behaviors of interdependence provide immediate identification of resources that can provide resolutions to problem solving which include a personal responsibility and, at the same time, a social commitment.

One does not identify resources and then test their potential for utilization. On the contrary, the unwritten problem solving process of the Indian extended family simply uses the resource. The breadth and nature of its benefit is predetermined and can be relied upon. The important difference between Indian extended families and other broad social networks is in the former. The response of the resource person is clear, assured and limited to a relatively defined set of possibilities.

III Characteristics Of Child Development And Rearing

Tribes vary in their traditional child rearing beliefs and practices. A number of characteristics can be identified, however, to which many traditional Indian people can relate in varying degrees. Besides traditional differences, the amount or level of external acculturation of Indian parents also influences how well their child rearing practices conform to traditional tribal norms. Another factor impacting upon Indian child development is the demands of public and BIA boarding schools on the children of traditional tribal families. When the Indian child views these demands and expectations as conflictual, behavioral and attitudinal ambiguity can arise, which, if serious and enduring enough, can lead to problems which need professional outside attention; thus, the importance of a child/family social worker in an Indian community being knowledgeable of traditional tribal family patterns cannot be overestimated.

Among some tribes the newborn child enters the world with two identities, a human form and an animal form. The child is allowed the choice of taking on either identity and considerable effort is spent in trying to make the newborn feel welcome to his new setting since the family members want it to "choose" to reside with them in human form. This belief regarding the characteristic of the child at birth sets up an entirely different view of the child in infancy. Children are of utmost importance because they represent the renewal of life. The child is not seen as an entirely dependent being, but rather, as an individual who can, within a short time after birth, make the most important decision regarding the identity he will assume.

This tribal view, which has counterparts in other tribes, sets the stage for the independence afforded and encouraged among Indian children. In traditional thinking, each Indian child is born with this power and ability of choice. Recognition and knowledge of this by others, including parents, attributes a sense of inviolateness to the child.

The rearing patterns traditionally afforded Indian children encourage a rightness of choice. For this reason, ordering and physical punishment to force a behavior are discouraged. Children are disciplined; they are taught. It is expected that they will respond to the expected behaviors. Their freedom of choice is, at the same time, respected.

Indian children are under considerable pressure to behave appropriately as the expectation to do so is felt simultaneously from a number of significant persons. It is this attitude in Indian life that expresses itself in the permission given to children to have more freedom in their decision-making activity than children of the dominant society.

In most Indian families children have numerous caretakers, as was discussed earlier. They are encouraged to have a strong group identification. This places them in a situation where they are observed and taught by many persons. Inappropriate behavior is corrected and noticed by these many persons. The biological parents do not have singular responsibility for all aspects of child-bearing. These responsibilities are shared, therefore, the view that the parents always have major responsibility for children's behavior is not entirely appropriate in the case of Indian families.

In the tribal practice of child-rearing, parents and children share a more equal status than in the dominant society. In those tribal societies where the traditional practices are operant, the mother and the female child may be referred to by the same term. For example, in these societies a child would properly address her mother as "mother-sister"; the mother would properly address the child as "child-sister".

These relational positions require that teacher (parent) and student (child) be on a more equal status than is usually the case in families outside these systems. Instruction through observation and participation are more common methods in child rearing in Indian families. Children are not often told what to do and then left to their own devices. It is inappropriate to require accomplishment if the education and training have not been given.

The fact that this is not only a one-to-one relationship cannot be stressed too strongly. The numerous relatives who are in the role of parents all have a place in the education and rearing of the child. There is an agreement regarding appropriate behavior so that the child is not often caught in conflicting expectations.

Thus, the thrust in child-rearing practices among traditional tribal people allows Indian children to make their own judgments earlier in life than other children. This freedom, however, is not experienced in a vacuum, but rather in concert with the felt expectations from many persons. The felt expectations serve as an important support to make the right choice. These behaviors are often confusing to persons outside the tribal groups who do not have knowledge and experience with these life-ways.The reality and fallacy of permissiveness are not usually clear to them.

Traditional Indian parents are often criticized for being too permissive with their children. They seem to be leaving the entire choice up to the child. In one sense, they are. However, they also recognize that the child is under considerable pressure to use permission appropriately. There is freedom and control operating at the same time. True accomplishment in any area is governed by the imposition of control which sets the limits of freedom. True permissiveness is not characterized by the imposition of controls. Absence of control, which exhibits itself in destructive permissiveness, unfortunately, is often attributed to Indian family life. When this view is taken, it incorrectly does not take into consideration the true perspective of permission of child-rearing patterns in Indian families.

IV Generational Differences In Perspectives And Values

Tribal society, as previously stated, allows for clarity of role. This is true not only of adult development but at all stages leading up to it. However, there are many factors disruptive to Indian family life today that do not allow for the clarity that existed in the past.

The western educational system, together with the missionary efforts of numerous denominations, have caused confusion regarding appropriate behavior for many Indian children. The emphases of these influences encourage an independence from one's family and tribe. Children are expected to have as their goal emancipation from family and tribe. In fact, reliance on family and tribe is often viewed as destructively dependent behavior.

Many modern Indian children are faced with the very confusing situation of dual expectation.To maintain appropriate behavior in the tribal sense requires close attachment characterized by strong interdependence. The current expectation of the dominant society is in the opposite direction. The constant exposure to a life-style different from the tribal perspective bombards these children in advertisements, books, magazines and, importantly, television. These media depict an individual freedom and desire that are inappropriate to the well-behaved Indian child.

Exposure to these influences has occured over numerous generations which in some families has resulted in an erosion of the family, and in some cases, the tribal ethic.

At each generational level there has occured an adaptive response by the people to the pressures imposed by their changing world. The tribal values of generosity and concern for the group are generally more strongly felt by the older members of the group at any given time. It is this difference in perspective, or view of life, among members of different generations that causes confusion in values. For example, a young adult male who continues to live with his family is often viewed as not being able to "make it" on his own; his "umbilical cord" has not been severed. On the other hand, in many Indian families it is a requirement that this person remain with his family until such time as he establishes his own household. It is his duty to assist his parents and extended family. At the same time, the young person may be highly influenced by ways outside his family and, as a result, may refuse to meet this requirement, or experience great difficulty in doing so. Differences like these are often most apparent today in adolescence where much freedom or license is allowed.

The adolescent years are some of the most important in one's life. It is during this time that appropriate sex-related behavior is learned and the expectation of the desired adult behavior is made clearer. The fact that developing Indian persons must respond to influences from different cultures often contributes to a fuzziness of definition. These influences are not always felt equally from the differing cultures which creates considerably more stress in the matter. In this context a developing Indian child may not assume the appropriate and expected role behavior. Inability to respond to expected role behavior can cause serious repercussions to the family unit. Not only does it tend to weaken the family ties, because the person cannot be relied on to do the right thing, but it can also serve as an embarrassment to the family since it lowers its standing in the eyes of other tribal members. This is especially difficult for the family to handle when its members have been taught to be concerned about what others think of them.

The frustration that this situation sets up for parents is sometimes expressed in their inability to discipline their children. One must take the position that parents want to be good parents but that personal experiences of mistrust, ineffectiveness, insecurity and disenfranchisement can cause these individuals to forfeit their important roles with regard to their children. From studies of parenting behavior, it is clear that parents rear their children in much the same way as they have been reared. Not all parents will have the ability or insight to see clearly the environmental aspects of their development that may have contributed to undesirable practices by their parents. They experience the effect and transmit important knowledge to their children from this handicapped perspective.

The fact that the majority of Indian families live well below the level of poverty must be acknowledged. Life for most Indian families is very hard. They continue to experience severe discrimination which does not provide them with the confidence needed to surmount many of the problems of daily living. Depression permeates the lives of many of these people. The intensity and pervasiveness of this depression saps the energy of the people which can result in an absence of discipline within their homes. The confusion that many Indian people experience as a result of dual and confusing expectations only contributes further to the picture of lack of responsibility.

V The Encouragement Of Dependency

Dependency results when the means to meet the requirements of living are removed and are controlled by outside persons and institutions. It is not always apprehended that the major disruptions to Indian family life have occurred only within the past two hundred years. Prior to this time, all tribal groups in this country lived in societies where their needs could be met from means that were familiar to them. Warfare, disease and the enforced separation of child from family caused by compulsory education completely undermined the existing socio-economic systems of most tribes. Tribes were required to respond to an entirely different world when even their supportive religious practices were prohibited. To a great extent, a whole new social order was required. Since the making of any society requires thousands of years of construction, tribes today, are, in some respect, in their nascent years of construction within a society that allows them the opportunity of success as they define it and have known it in the past.

Unfortunately, because of this rebuilding process, tribal cultures and lifestyles are neither recognized nor appreciated by most persons outside these groups; the development of many tribal groups, thus, is impeded. The simple, yet complicated, differences in language that does not always allow an Indian person to understand an expectation is frequently given only lip-service appreciation. Directions and information are not always clearly understood. The Indian person's reaction to this may be to do nothing or to do again what the directions and information were intended to extinguish or change. The personal disappointment at not being able to meet a demand often mutes the Indian person, causing him to rely on other persons to assist him and make often ambiguous decisions and interpretations for him.

A considerable number of people in this country continue to view the Indian person as a child-like savage who really is incapable of caring for himself or meeting his own needs. The missionary thrust of "saving" and "taking care of" the Indian negatively permeates many relationships that are developed between Indians and non-Indians. This situation has, in fact, degenerated to such a level in some places that that even some Indians approach their own people in this way.

The numbers of Indian families who have to rely on financial assistance to survive often serves as an embarrassment to many tribal members. These needy persons and families are looked down on as though their dire poverty were truly a matter of choice and a means to disregard their responsibility to themselves, their children and their community. This is an insidious attitude and practice that contributes directly to the encouragement of unhealthy dependency in Indian family life. It attacks one of the most important tenets of tribal society, namely the respect that is due everyone.

Families who bear the brunt of these attitudes and expectations frequently do not feel adequate to make important family decisions. As a result, they look to agencies and other persons to guide them and, at times, make these decisions for them.

In situations like this it is impossible for family members to assume the assertive behaviors that are seen as the most desirable indicators of healthy adjustment. In fact, as with all persons, these family members will assume role behaviors that are most comfortable and well-known to them. There often develops a great reliance on each other that takes on isolationist qualities—making intervention even more difficult. These people will not aggressively approach an agency or individual for assistance or redress of a wrong, nor will they band together with others similarly affected to correct the situation. Their historical experience has taught them to withdraw from and avoid these situations.

VI Influence Of Tribal Social Systems On Indian Families

The social systems of the tribes determine not only the pattern of familial relationship but also the positions of authority within these groups. Positions of authority within family networks are most often inherited. Persons holding these positions are required to offer specific guidance and support, and they also have the responsibility to see that the family or group is cared for and conducts itself in an appropriate manner.

There are a number of heads or groups or clans, but where traditional patterns are functioning there is also an individual who assumes the leadership of a number of related groups. The "chief" popularized in movies and Western fiction does not exist in these societies. There are, rather, headmen who together make decisions regarding the activity of their people. These persons hold "policy-making" positions. In some ways they are like city councilmen who consider and negotiate the needs of their constituency. These positions of leadership, however, are usually maintained within a particular family. This inheritance mechanism provides knowledge of responsibility for leadership, not only to a particular extended family grouping but to the entire tribal society as well.

These various groupings with their specific leadership characteristics provide for strong influences in the conduct of tribal business. The opinion and emphasis of these different leadership styles are all reflected in the decisions that are made for the tribe. Present day councils that draw their membership from different areas of the tribal homeland oftentimes still reflect an adherence to the inclusion of the perspective of family groupings as expressed through their headmen. In tribes with less intact traditional societies, however, this practice is not adhered to.

These headmen act in the role of ombudsman for their people, not only in matters brought before the council but also in dealing with agencies and outside persons. This is a requirement of their position. Members of the group are also expected to keep these persons informed about important matters in their lives that will have an important impact on them.

Within individual families that make up these larger groups there is a specific protocol regarding the handling of important family matters. In each family there are persons designated by birth and relationship who must be approached for guidance and counsel when a situation requires it. It is not only inappropriate but impolite as well to circumvent these persons when the advice they are required to give is needed.

Social workers not familiar with this type of traditional family protocol find it difficult to understand when a client may not commit himself to a particular action or proceedure. It is not recognized that the client must, if he is behaving properly, consult with his family, and at times, with the headperson in his extended family grouping. This requirement does not mean that the person cannot, or will not, make whatever needed decision himself. The requirement is to inform and make others aware. It is an expression of the individual and the community having the same ends.

The ceremony and ritual of tribes serve to reinforce the "rightness" of the social system. These ceremonies range from the most sacred, when the ethos of society is reinacted and individuals are either healed or blessed, to the social activities that provide times for sharing and competition. During these times individuals are allowed to "show-off" their finery and skill. These are times of exchange of ideas, dress, specific skills and friendship. They serve as cohesive elements for the society. These social activities do not require attendance by everyone, but participation is noticed and applauded. In some ways attendance lets everyone know that the person attending is happy to be among his people. This attitude helps bring pleasure to everyone.

There are, however, other ceremonies such as funerals where attendance by family members is expected. Persons are criticized when they do not meet these commitments. It is understood that some persons may not be able to attend, but the family group must be assured that it was not possible. This does not require contact from those persons who cannot attend. What is known of their situation that prevents attendance usually suffices. Often these people will send word some way to further explain their absence. It is considered polite that the absence be mentioned and apology given the next time that the person is at home.

Funerals for traditional tribal people are very serious affairs whose procedures usually take several days to accomplish. With many tribes these procedures requi[illegible] about four days of activity. Persons who attend ar[illegible]pected to be in attendance the entire period. Depending on the relationship of the deceased person to a particular person within the family group, it may be imperative and mandatory that the specific relative be in attendance at the funeral. The ritual of funeral procedures requires that certain persons perform specific tasks and assume certain responsibilities.

Class divisions based on wealth have long been a characteristic of numerous tribes. These wealth-based strata are most clearly seen among the tribes of the Northwest Coast. In these societies there were families who possessed tremendous wealth. They regularly participated in elaborate give-away ceremonies when they secured their status through expensive giving and destruction of valuable items to demonstrate their wealth by disdaining it. In these tribes, as in others, there were members and families who were not poor, but who did not possess great wealth. The poorest members of these groups were usually those persons who had been captured and were the slaves. Possession of an abundance of material objects was not the only indicator of wealth, however. A powerful family name, derived from an important tribal totem, for example, was also an important indicator.

The particular environmental condition of each tribe, it should be noted, allowed for differing degrees of abundance. Some families in tribal society have maintained wealth in proportion to other members for thousands of years. In this sense, these families might be compared with the non-Indian families who have maintained a history of family wealth.

Today these same divisions still often exist. However, opportunities for college education and training play an important role in developing upward mobility. The control of large tracts of land that provide monies from natural sources allows some individual families to maintain a wealthy status. Generally speaking, however, the majority of Indian families find themselves in the lower levels of the income because of lack of employment and opportunity for training essential to advancement.

VII Present Issues And Problems Facing The Indian Family

Most Indian families experience high levels of stress; some of them on a continuing basis. The high incidence of death resulting from illness, accidents, suicide and violence touch almost every Indian person in the most intimate way.

These very obvious stresses are in addition to the everyday struggles of Indian people to interpret their world in a manner that allows them the greatest degree of fulfillment. Often this becomes an insurmountable task for them because of the absence of support and guidance within their families. The educational systems of the boarding and mission schools for example have contributed, for hundreds of years, to this type of destruction of the Indian family. As a consequence, within some families a number of the most important links may be missing. This results not only from absence but from alienation to a tribal belief system that supports the integrity of the tribe and family.

In the early days of enforced separation of children from their families for educational reasons, children had no knowledge of the English language. They were usually transported great distances from their homes to places where even their adult relatives had never been. They were, in fact, situated in a foreign country where they were forbidden to speak their language; their clothes were burned and replaced with uniforms. They were required to respond to a system of bells and instructions with children from differing tribes who did not share or have knowledge of their specific tribal behaviors and values. Everything was different. They shared large spaces with others where it was difficult to maintain a sense of modesty and privacy as they had been taught.

The number of child-care personnel was small and children were not given attention and consideration in the most traumatic separations they had ever experienced. As persons knowledgeable of the effects of separation and placement of today's children, even when a similar and compatible home can be found, one can imagine the devastation of these early experiences of Indian children. It can only be described as abhorant. The confusion that this experience provided Indian children caused some of them to lose their grounding in life. They later developed into persons who were unable to secure an identity and often were consumed by anger and frustration. This anger and frustration has most often been expressed inwardly or toward those persons of closest relation. It is a common psychological phenomenon among children who are removed to believe that their parents are dead, and that their deaths were caused by something the child had done. In many instances the child may believe that he has killed the parents. Unfortunately, no attention regarding this phenomenon has ever been given Indian children.

The Christianizing efforts that were an integral part of the educational experience encouraged the children to feel guilty about their behaviors and their being in general. The loneliness and depression that were commonplace encouraged a withdrawal and isolationism that turned the hurt inward. The ability to form strong and trusting bonds were severely jeopardized in the lives of these children.

There is not an Indian person today whose parents or grandparents did not have direct and intimate experience with this tragedy. This historical experience has had a devastating effect on the life of every tribal community.

The opportunity to experience the fullness of tribal and family life was denied generations of Indian people. The crippling effects of this experience create a situation that does not always allow Indian people to help each other. In some ways, these people experience the alienation of modern man in American society. The difference is that the tribal influence, with its strong value of concern for the group, remains a constant pressure on the Indian person.

It is within this historical perspective that Indian families continue to strive for a life of integrity and fulfillment. The problems they continue to face remain severe.

The introduction of new housing developments and arrangements continues in many instances to foster the separation of family groups or to place them in living situations that are not tribally comfortable. The various housing programs have not, until very recently and then only in some locations, consulted the Indian people about the design and planning of accommodations. Indian community members have not had the expertise of architecture and engineering, and consequently, have had to take what outsiders have decided was best or "adequate" for them.

Every tribal society has always had single parents—but not single parent families. This is a relatively new phenomenon in tribal life. In aboriginal and early historical times these single parents could rely on their relatives for the financial, moral and emotional support they needed. However, not all single Indian parents have these vital supports today.

More than fifty percent of all Indian families live off the reservations or tribal homelands. They are there as a result of various placement programs including religious programs and employment and training programs of the Bureau of Indian Affairs and other agencies.

Many of these families who do not live in their tribal area inhabit the poorest areas of cities and towns. They experience continual discrimination in schools, in agencies and in employment. Many of them have had little experience in urban and off-reservation ways and their behaviors may frequently be inappropriate and laughed at. The need to isolate oneself for self-protection continues to be a requirement in the lives of many Indian families. The pull toward home and the security it represents, even though no jobs may be available there, characterizes the fluid mobility patterns of many Indian families.

In spite of those difficult characteristics of Indian family life, Indian people maintain strong and enduring belief in themselves. Tribal or Indian way, as they know it, provides an understanding and respect for life that they do not see expressed in the lives of other modern Americans.

Study Questions

T F 1. The extended family relationship is more of a practical response to impoverished living conditions than an old cultural pattern of family lifestyle.

T F 2. Biological parents in traditional Indian families seldom assume a significant role in the rearing of their children.

T F 3. Unlike in the dominant society where attitudinal and behavioral differences between generations are often great and divisive, Indian tribal societies experience little generazational conflict because of the tribal unity of perspective and sense of relatedness.

T F 4. When an Indian man and woman marry, and the woman assumes her husband's surname, as is the norm in the dominant society, we can assume that her tribe is patriarchal.

T F 5. Members of particular clans are bound by traditional and tribal demands to marry within the clan they were born into.

T F 6. From the perspective of a traditional tribal member, the desired ends of the individual and of the community are the same.

T F 7. Many tribes conduct a considerable amount of ceremony following the birth of a child in order to "free him" of evil spirits and inherent wickedness.

T F 8. In most tribal societies the elderly members are held in disregard and indifference.

T F 9. If a close relative dies, there exists within the extended family a relationship with another person that closely resembles that of the deceased person.

T F 10. Indian parents discipline their children mainly by giving verbal orders and physical punishment.

T F 11. The inability of an Indian person to respond to the expected role responsibilities causes [illegible] repercussions to the family—it [illegible] family ties and brings embarrassment since it lowers the family's status in the eyes of other tribal members.

T F 12. Since traditional Indians lead a life that stresses harmony with nature and reverence for life, one observes very little formal protocol between or among Indian persons.

T F 13. Unlike the dominant society, class divisions based on wealth are non-existent in tribal societies.

T F 14. Either due to their belief system, their genetic composition, or their closeness to nature, Indian people are better equipped to handle stress than non-Indians.

T F 15. The educational systems of the boarding and mission schools fostered the destruction of the Indian family.

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Social Work Practice With Indian Families

Section Three

By Edwin Garth Brown, Ph.D.

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Introduction

This material is focused on ways to help Indian families for the purpose of preserving and strengthening Native American families and maintaining Indian children in their homes. This goal is consistent with Public Law 95-608, or the "Indian Child Welfare Act of 1978". Social workers engaged in this purpose are expected to acquire some knowledge of Indian culture as it relates to the family and they are expected to adapt practice principles and concepts for use with Indian families.

These expectations are based on a transcultural approach to working with problems arising from culture contact or the interface of two cultures:

> Its basic assumption is that it is possible for a minority culture to acquire the skills, knowledge, and material possessions of a majority culture without sacrificing their identity-supporting customs. The transcultural approach is a challenge to models of culture contact which hold that acquiring functional behaviors in the majority culture results in the loss of effective behavior in the tribal culture. It views culture contact as an opportunity for enhancing the personal development of Native Americans rather than as an occasion for a clash between "Indianness" and "Angloness" in which one life style must replace the other, and it predicts that effective functioning in two or more cultures leads to greater self-actualization (Dinges, Yazzie, Tollefson, 1974, p. 390).

In this unit three social work practice concepts will be described and adapted for use with Native American families. It is expected that the learners will already have acquired basic social work practice skills. Illustrations will be cited to demonstrate the connectedness of theory to practice. The practice concepts are: (1) the dual perspective; (2) motivation; (3) stabilization.

It is hoped that this learning unit will be of value to all social workers involved with Native American families. For Anglos, it provides ethnic minority content, which should lead to new insights and applications. For Native American social workers, it validates intuition and the inclination to combine a knowledge of traditional ways with professional interventions.

UNIT ONE: The Dual Perspective

Concept Defined

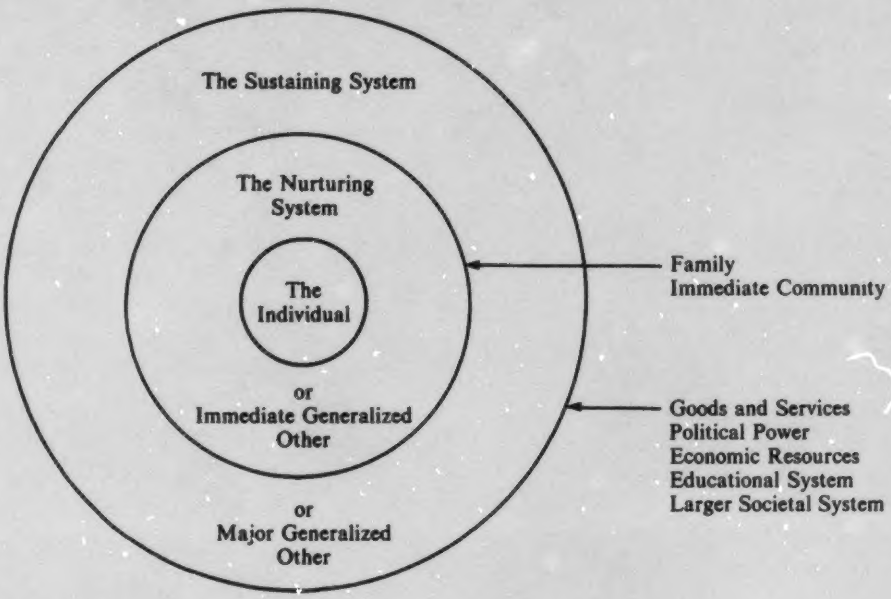
The concept of the dual perspective (Norton, 1978) was developed to assist practitioners to consciously and systematically consider the values, attitudes and behavior of the larger societal system along with those of the client's immediate family and circumstances. Briefly, this frame-of-reference is used to put the worker "in the shoes" of ethnic minority persons [illegible] races. It can be outlined as follows: to understand the life context of all people, two systems must be considered—a nurturing system and a sustaining system.

Applying this notion to American Indians, the individual family would be understood in terms of the local community and tribal expectations for families and the relationship a given family has to these expectations.

This assessment of the nurturing system would then be compared with the expectations of the sustaining system or the dominant (white) culture, as expressed by the schools, BIA, economic resources, political power, etc. Congruence between the two views would be reinforcing for the individual or family. Incongruence between the two would result in messages of inferiority, conflict and racism.

Native Americans, as other ethnic minority populations, have experienced much incongruence between the two systems. The nurturing culture has validated the individual and family and generally produces feelings of positive self-worth and being valued. The sustaining system has given messages and structural rigidity which devalued Indian people and their ways. The difference between these two systems has led to institutional racism. To cope with the situation, it becomes necessary for Indians to develop two ways of relating and coping: one set of behaviors for the nurturing system and another set for use in the sustaining system. In the nurturing system, one can have status, respect and clearly-defined roles and contributions. In the sustaining system, the same person or family may be roleless and be judged as worthless, resistant, inadequate or problematic. Self-esteem is high in one system; it is challenged and eroded in the other.

FIGURE 1
The Dual System of all Individuals


The Sustaining System
The Nurturing System
The Individual
or
Immediate Generalized Other
or
Major Generalized Other
Family
Immediate Community
Goods and Services
Political Power
Economic Resources
Educational System
Larger Societal System

Example:

An illustration of that process can be seen in the expectation for self-reliance at an early age for children that is supported and esteemed by the Indian culture, but that same expectation is seen as neglect and exploitation by the Anglo (sustaining) culture. In practice, the young Indian child (6-8 years of age) is expected to contribute to the family by working (herding sheep) or caring for siblings, even for long periods of time. Both of these tasks are focused on contributing to the family and group and require the child to be at home. Anglo culture would expect the same child to be cared for by an adult, or a much older child; the main "work" of Anglo children is defined as play and formal education. These activities are child or individual-centered, with family support expected for them. Formal education takes place away from home as does a good deal of the play activity. The conflicts generated from these two expectations based on cultural differences between the nurturing system and the sustaining system are obvious. But the conflict does not end there. Traditional Indian ways support learning by observation and thoughtful contemplation until one arrives at his/her own conclusions; only then is the child expected to speak or share. The formal education process often expects students to share opinions, to question, to seek ongoing assistance in guidance, and utilize group inputs in arriving at conclusions. The native American child is expected to utilize the respective coping behaviors if he/she is to be relevant and effective in the two systems.

Practice Implications

Some implications of the dual perspective phenomenon for social work practice with Native American families are:

1. To adequately assess Indian family functioning, the worker must make two assessments—one from the perspectives of the nurturing system, and one from the sustaining system.
2. Client strengths and resources for producing change become more clear as practitioners relate to the two systems.
3. Clients need to develop coping strategies for both systems. This may become the focus for work. This will assist individuals and families to transcend the inherent conflicts.
4. To most effectively work with Indian families, the practitioner needs to be admitted (invited) into the client's nurturing system.
5. The focus for changes will be on both the nurturing and sustaining systems as the need exists.
6. Some Indian families may be assisted by reconstituting the links with their nurturing system or initiating connectedness with resources in the sustaining system.
7. The dual perspective clarifies the task for Native American families (all ethnic families) to prepare their members to function in three life arenas: (a) to cope within the nurturing system; (b) to cope within the dominant (Anglo) system and (c) to be able to transcend the two systems and become one's own person by taking the best of both worlds.

Family Assessment

In assessing family situations, needs and problems with families, social workers make a number of judgments that influence the definition of these problems and/or needs which, in turn, set the guidelines for intervention, planning and implementation. For these reasons, the social worker must be conscious of the expectations he/she has for adequate family functioning. This global decision (family functioning) is comprised of a number of judgments about discrete contributions which society expects families to make. These usually include: (1) health and physical well-being of family members; (2) providing nurturance, acceptance, and love for family members; (3) developing emotional well-being in family members; (4) socializing family members to societal expectations and cultural norms; and (5) assisting family members to maximize their individual potential. The complex nature of these judgments becomes more complicated in work with Native Americans and other ethnic minority families. It is therefore essential that the social worker strive to achieve a conscious awareness of the frame-of-reference he/she uses for family assessment and the knowledge base on which it is predicated.

In addition to this standard process for professional decision making, we are suggesting the use of the dual perspective to generate additional considerations for determining Native American family functioning, thereby insuring that an Indian family be assessed in terms of both nurturing system and sustaining system. Another worker self-awareness that the dual perspective clarifies is the fact that the worker often represents the sustaining (dominant) system to the client. This fact alone may alienate the worker from the family he/she wants to help. In addition, employees of bureaucratic agencies such as BIA, Public Health, etc., often experience conflict between the organizational structure and their professional orientation and training. The dual perspective helps the worker to consciously keep these competing forces in perspective (Ron Lewis, 1976).

Native American Family Life

Some general facts about family from both Native American and Anglo perspectives are listed side-by-side for comparison and to highlight similarities and differences. The list also demonstrates the values and orientations regarding families from the nurturing system and sustaining system perspectives.

COMPARISON OF LIFESTYLES

(Edwards, 1977; Palema, 1975; Miller & Bishop, 1974)

Nurturing System (Native American)	Sustaining System (Anglo-Dominant Culture)
Social Structure	
a. Non-status seeking	a. Status seeking
b. Decentralized government Family/clan governance predominant	b. Centralized government
c. Life family centered	c. Life divided between family, work and outside interests
d. Extended family	d. Nuclear family
e. Frequent, ongoing contact with relatives	e. Sporadic contact with relatives
f. Family, a producing unit of society	f. Family, consuming unit of society
g. Matrilineal orientation	g. Patrilineal orientation
h. Loosely continued rules and regulations	h. Legalistic approach to governance
Economics	
a. Depend on food availability	a. Money economy
b. Sharing of basics of life expected to be cared for	b. Self-sufficiency
c. Not accept private ownership of land	c. Ownership of land promoted
d. Work limited to meeting family needs	d. Work ethic
e. Harmony with nature-environment	e. Subdue the earth
f. Utilize only what is needed	f. Accumulation valued
g. Slow pace—time sense rhythmical and in harmony with surroundings	g. Rapid pace—time an economic commodity
h. Present orientation	h. Future orientation
Family	
a. Family, work centered	a. Family, activity and support centered
b. Family, first priority	b. Family may be placed last
c. Discipline threat from external sources	c. Discipline from parents
d. Discipline in form of threats to physical well-being or harmony with environment	d. Discipline withdrawal of love-support
e. Formal education often questioned or seen as negative	e. Formal education supported and highly stressed
f. Family shares common dwelling areas—hogan, tepee	f. Separate living space esteemed and sought (own bedroom)
g. Giving valued and expected	g. Receiving often expected (matter of rights)
h. Orientation of meeting others' needs	h. Self-gratification increasingly stressed
i. Retiring approach valued	i. Assertiveness valued
j. Family members expected to be quiet—respectful	j. Family members often verbal and challenging
k. Respect for all things.	k. Respect for authority
l. Dress: modest	l. Dress: sexy

Communication

a. Limited eye contact	a. Eye contact expected
b. Decision-making by consensus	b. Decision-making by authority and for representation
c. Emotions controlled—no words for many emotions—	c. Emotions expressed—verbalized—
d. Silence contemplative	d. Talk and sharing expected
e. Affection not shown publicly	e. Encourage open expression of affection
f. Soft speaking voice	f. More boisterous or louder speaking voice

Time

Servant of people	Time controls

Courtship

Structured (Ex Squaw Dance)	Dating and free choice

Leisure

Family-centered Participate in total family	Person/skill/interest Centered often away from family

Death

a. Little or no ceremony around body	a. Ceremony over the dead
b. Great fear of dead	b. Fear of dead ridiculed
c. Ceremonies in memory of deceased—as in the "give-away"	

The general Native American beliefs and customs previously listed have wide variation from tribe to tribe. It is therefore necessary for the social worker to become familiar with the traditional ways of the particular tribe to which the family belongs. Some Navajo customs are presented next to illustrate this point.

Selected Facts About Traditional Navajo Family Life

(Miller & Bishop, 1974)

The Navajo family structure is basically an extended family which includes grandparents, aunts, uncles, cousins, nephews, nieces, etc. as kin—not just "relatives" who may be of casual importance or not a part of everyday life, which is true for Anglos. Aunts and uncles can and do assume responsibility for training and rearing the children. The eldest female is the head of the domestic household. Adults are greeted by names that define relationship rather than given names, such as "hello, mother's brother". An aunt is called "my little mother", an uncle "my little father" and grandmother "old mother". A family relates to two clans—the father's and the mother's, with the mother's being the dominant one. Blood relatives and clan relatives have equal claim for assistance when in need. If a Navajo fails to help any member of his clan who is in need, he is severely critized by other clan members.

Navajo infants are given two names, one at the time of their first smile, which is secret and known only to family members. Later, children are given a nickname which is often descriptive of clan affiliation, occupation, or personal characteristics. In recent years, Anglo names have been given.

Modesty is stressed and the body should be covered. Traditional clothing for women consists of velvet blouses and anklelength satin skirts and headscarves. Navajo men dress western style with levis, hats and cowboy boots. Silver and turquoise jewelry is worn on special occasions, especially by the women.

The role of the men is in transition. [illegible] has deteriorated over time since the hunter/warrior faction is no longer possible. The provider role is dominant. The man represents the family in tribal and community interactions. With few employment opportunities, men are frustrated and unfulfilled in relation to family expectations. The women's role as householders and mothers has remained constant, thus assuming higher status than before.

The Navajo dwelling may be a hogan, or a house and a summer house or a lean-to. A family may have all three. The family shares common living and sleeping space in each. Certain ceremonies and rituals can only be performed in the hogan. Navajo ties to the land are strong. Certain activities can only take place on the reservation.

Traditional Navajo diet includes sheep and goat meat, fry bread (the staple), coffee with sugar, corn mush and potatoes, and some wild edibles such as pine nuts and prickley pears. Younger Navajos have taken on Anglo eating habits.

Disease is thought to be caused by ever present spirits from the supernatural world. Spirits usually attack people who are thought to have violated taboos. A cure for illness and remaining well involves getting in tune with nature. Many ceremonies are conducted by the medicine man (often in the hogan) to restore the sick person to a state of well-being. "Hand trembling" is a type of divination most often used to discover the exact cause of illness and the prescribed ceremony. Most Navajos will use a combination of modern medicine and ceremonies for medical care. Hospitalization, however, is reluctantly used because of a greater belief in their own medicines and because people die in hospitals, as they are believed to be plagued with ghosts. A "sing" is a routine precaution and protection conducted before special events, such as childbirth, an operation or a challenging situation.

Drinking is wide-spread among Navajos on and off the reservation. Navajos drink for the effect it causes, not for the taste or social experience. Liquor, usually beer and inexpensive wines, is gulped. Drinking is thus seen as an escape from anxiety, boredom and as a reaction from the lack of opportunities in response to cultural conflicts.

Navajos hold a number of religious beliefs and taboos. For them, there are good and evil forces. The "Hatalii", or medicine man, uses chants, prayers, songs, sand paintings and ceremonies to attract good and to ward off evil. A major purpose of life is to be in tune with nature. Religion is life itself, not a belief in a God unrelated to everyday reality. There are many traditional taboos. Some examples are: a man may not look at his mother-in-law in the eye lest he become blind for so doing; whistling and traveling alone at night are forbidden for fear of attracting spirits; nothing struck by lightning should be touched; one should not marry someone in his/her own clan; the dead should never be touched. "Peyote" or "Native American Church", a sect that utilizes the "holy plant" peyote to produce psychological effects in worshipping, is outlawed on the reservation. Witchcraft is believed to exist but it is rarely practiced. It is used to bring evil upon someone. As a result, Navajos are careful about leaving hair, nail clippings or clothing [illegible]y might be taken and used by a witch. Werewolves or "skin-walkers" are believed in and greatly feared. Witching suspicions are against relatives.

Family Assessment (The Family Map)

Virginia Satir, eminent family therapist (Satir, 1972, pp. 141-153), developed the concept of family mapping as a means of understanding the relatedness of family members to one another and the relatedness of the family itself to the community. This is simply a way of making a family assessment that specifies the interactional process and ties among family members with their antecedent behavior and feelings. The social worker needs to make a "family-map" for each family being assisted, to keep the treatment process focused on the family interactions. "Family mapping" for Indian families is to determine in which of the tribal traditional beliefs and practices the individual family members maintain beliefs and practices. There is a wide variation among Indians as to how "traditional" they are and as to how they are using their Indianness. Therefore, the goal of family treatment with Native Americans is helping individuals and families "transcend" the two cultures of which they are a part for the purposes of strengthening the family and maximizing their human potential.

UNIT TWO: Motivation

Motivation has been described as what a person wants and how much he/she wants it. The motivating pressure that creates action toward a goal has been explained as consisting of the "push of discomfort and the pull of hope". Three client variables can be utilized by the worker to influence or improve motivation. They are: (1) the client *goals*; (2) the client's *discomfort* with the problem or goal and (3) the client's hope that the problem can be solved, or that the goal can be achieved. The balance between these variables will be different for each client or family. Too much discomfort, too little hope for a desired outcome or an undesired goal can result in non-action or resistance. The challenge is to establish a working balance that maximizes the worker/client problem-solving activities (Ripple, pp.25-28).

Motivation in this study section "Social Work Practice with Indian Families", will be focused on client motivation for parental roles and for family members' acceptance of parental guidance and major roles for children and youth.

Setting Objectives

To assess the client's motivation for a particular goal, objective or problem, the worker must learn: (1) what the client expects or wants to do about the problem or need; (2) what means he/she is willing to use in solving the problem; (3) what alternative solutions would be acceptable to the client; (4) what personal effort and what resources the client will commit to solving the problems; and (5) what efforts have been made previously by the client.

This assessment places the *client's* objectives as focal point about which there must be worker/client agreement. In this way, the problem-solving process is linked up with what it is the client wants most. The variable of goals is central also, because one is motivated in relation to specifics. The term "motivation" requires an object; one is motivated about something.

Desire to Change

The variable of discomfort must be viewed concurrently with hope. It is the balance of discomfort and hope that can be altered. Too much discomfort leads to feelings of hopelessness and despair; actions which engage the family in new activities and interactions, and which produce tangible results have hope-generating capabilities. Such actions have the impact of causing the family members to feel that things can and will improve.

Client discomfort with some kinds of problems may be great for Native Americans. Often this discomfort can be reduced or removed by using traditional customs as a resource. For example, medical care may consist of both modern medical methods and the use of a medicine man; childbirth may be less stressful on the reservation or after a "sing". Another way to reduce discomfort is to attend to the client's physical setting or environment. Many Native American families are living below the poverty level and in physical circumstances that detract or hamper meeting daily needs. Parents and children laboring under such circumstances do not perform at their best societal expectations.

Using the concept of the discomfort-hope continuum, the worker can increase hope and decrease discomfort by assisting the family in obtaining the necessary "wherewith-all" for parenting, to make one's work easier or to have more success at it. Examples of this are: insuring food is obtained when needed, assisting with employment, securing employment training, improving communication skills, or increasing parenting skills and effectiveness. In each of these concrete services, attention should be paid to specific Indian ways of thinking and doing. Basic need meeting may require involving the family matriarch in the decision making or the rebuilding of extended family ties, as well as teaching new skills and ways of relating within the family *per se*.

Family Fun and Hope

Another type of family activity that has hope-producing qualities is "family fun". It has been said that good memories, especially those preserved from childhood, act as a source of strength and hope for the future (Mandelbaum, p.4). Good memories of family frequently center around food, play and shared activities; being nurtured and cared for; and family traditions. Families that are existing at near survival levels or families in chronic conflict have little time, energy or readiness for "family fun". The worker sensing the seriousness of such family situations gets caught up with all the problems and becomes bogged down too. Motivation decreases and frustration sets in.

If family fun is introduced as a part of the family group therapy sessions, a new source of hope and energy is generated. Indian tradition supports family and clan play and activities. The worker can re-introduce them into the struggling family. The family group treatment format is thus expected to contain two parts: (1) a time for family fun and positive sharing, and (2) a time for family work on problems, needs and/or skill development.

In order to effectively use programmed activities (a group work skill) in family therapy, the worker must be comfortable with the idea. If one will recall positive family experiences from his/her own childhood, he/she will recapture the positive feelings that come from positive parent/child interactions (activities). For some families it is a game of baseball, for others a hike or water skiing and yet another telling stories or having special meals.

Games, crafts and dancing have a prominent place in Indian tradition. The worker needs to become familiar enough with them to engage the family members in them. Each tribe will have its own variation of the same general games, just as Anglos from different sections of the country have variations of the rhythm and steps used to jump rope. Care must be taken to honor tribal customs concerning the times of year when it is forbidden to play some games.

Programmed activities are used by social group workers to enhance group participation, to promote desired group goals, and to change group processes. The worker should be clear about the desired outcome the group activity is designed to produce. The group members are assisted by the worker to examine (discuss) the activity experienced and its impact on the individual members and on the group as a whole. "Family fun", as a programmed activity for family groups, should create a sense of belonging, shared enjoyment among family members, a feeling of happiness. Such feelings shared within the family generate renewed willingness to cooperate, to work on problems and hope for better days ahead.

Perry, a three-year-old boy, was the next to youngest child of eleven children. Mrs. "R" was overwhelmed by the demands of the large family left to her care when her husband deserted. The children did not attend school regularly. Clothes, dirty and unfit for wear, were piled on bedroom and closet floors; meals were really only snacks as Mrs. "R" only cooked when she was "feeling good"; her high blood pressure kept her down much of the time. The children quarreled and bickered a lot. The social worker had tried to engage this family in family therapy sessions to "talk over" their problems, set goals and assign tasks to achieve them. Progress was slow; the family wouldn't pull together.

When "family fun" activities were introduced as a regular part of family therapy, changes began to occur. Mother fixed meals while the children played newly-learned games instead of fighting. The housework and laundry began to be done on a regular basis, with the work chores being divided among the children and accepted by them. The worker looked forward to the weekly family group meetings, which were both fun and work oriented.

NATIVE AMERICAN GAMES

Indian games can be grouped into three broad categories:

—games of chance—
—games of dexterity—
—games of amusement—

Games of Chance:
—stick games
—hand games
—four-stick games
—hidden ball games, (of moccasin)

Games of Amusement:
—shuttlecock
—topcat
—quoitis
—stone-throwing
—shuffleboard
—jackstraws
—swing
—stilts
—tops
—bull-roarer
—buzz
—popgun

Games of Amusement—Continued
—bean shooter
—cat's cradle
—running races

Games of Dexterity:
—archery
—snow-snake
—hoop & pole
—ring & pin
—racket
these below have the use of a ball
—shinny or saddlebags
—double ball
—ball race
—football
—hand-and-foot ball
—tossed ball
—foot-cast ball
—ball juggling
—hot ball

Games: "Shinny" or "Saddlebags"

This game is like Lacross, but does not require expensive equipment. In place of a Lacross ball, two bean bags (four-by-seven inches) are used. The bags are tied together with a two-foot length of rope or cloth. A strong stick that resembles a NHL hockey stick is carried by each player. The bags are handled by the sticks only, since it is against the rules to touch the bags or the rope with one's hand or foot. Rough play of any sort is to be discouraged. The bags can be caught in the air, picked from the ground or carried towards the goals. Also, the bags can be thrown in the air toward the goals.

The playing areas are called "prairies" and are the size (roughly) of a football field. The goals at the end of the field are marked by two upright posts and a cross-bar ten feet off the ground. The players are divided into "tribes" or forwards, "braves" or backs and "bucks" or goal keepers. The captain of each team is known as the "chief".

The "chiefs" toss a coin for their (1) choice of goals and (2) first-pick from the players; after this is done, the men (women) are placed in their respective places. The play is started by one of the chiefs (the one who won the toss) taking the bags on his stick and casting them as far as he can in the opponent's goal direction. One of the opposing "braves" tries to intercept the bags with his stick. If he succeeds, he then runs for the other goal, or passes it off to a team member . . . much like U.S. football. The opposing team can lift the bags off the stick of a runner or catch them as they are in the air, provided the runner's stick or person is not touched. The "fair" way to get the bags from the opposition is to slip your stick under the rope and lift them off the opponent's stick.

The scoring of the game is as follows: one "scalp" for running over the goal line with the bags; three "scalps" for throwing the bags under the cross-bar and between the posts; ten "scalps" for throwing them over the cross-bar; and eight "scalps" are scored for having the bags catch and hang on the cross-bar or upright posts. When a score is made, play is started from center field by the side that didn't score. When the bags go "out-of-bounds" an umpire throws them into the field at the point where they went out and play resumes.

Age: Junior High
Players: Unlimited, two-group informal
Place: Playground or field
Supplies: bean bags, sticks
Activity: running, catching, throwing
Appeal: competition, skill
From: Jones, Louis T., *Indians at Work and Play,*
San Antonio: The Naylor Co., 1971.

Games: Hathamoune or "Ball and Darts Game"

The youth make a ball out of yucca leaves. Any material that can be easily pierced may be used. The body of the dart is a corn cob. At one end of the cob, two feathers are attached; at the other end there is a slender, sharp stick.

The players stand some distance from the ball, which is placed on the ground. The first player throws; if his dart pierces the ball it remains in place. The second player throws; if he succeeds there is a tie, if he fails the next player throws and so on until all have had their turn. The player who pierces the ball most often wins.

Age: Intermediate
Players: Unlimited, single group and informal
Place: Playground, lawn, field
Supplies: pieces of wood, yucca plant, corn cob, feathers
Activity: (moderate), throwing
Appeal: skill, competition

Games: Wela (Hopi Tribe Game)

Each player has a dart about a foot long. One end of the dart is pointed and a bright-colored feather is fastened to the other end. The feathers usually vary in color. The Wela, about 15 inches in diameter, is made of broom corn or corn husks bound together to form a hoop, the rim of which is quite thick.

One player starts the game by rolling the Wela. As it rolls along, each player runs after it and throws his dart at the rim; the player whose dart sticks, wins the game.

Age: Intermediate
Players: Unlimited, single group and informal
Place: Playground, lawn, etc.
Supplies: darts,hoop
Activity: (moderate), throwing
Appeal: competition, skill

Games: "Clown Game"

This century-old game was a great feature of the Zuni holiday activities. A soft ball, about 4 inches in diameter, is used; it is usually stuffed with horsehair and covered with buckskin. The players divide and stand on the starting line with their backs to the goal. On signal, all contestants lie on their backs and place the cord (which is attached to the ball and constitutes a loop) around the toes of the right foot. At a second signal, the players give a vigorous kick that sends the ball flying over their heads towards the goal line. Each player then runs to recover his/her ball, lies down in the same manner, and again flings the ball towards the goal line. The first player to send the ball backwards over his head through the goal posts wins the game.

Age: Junior High
Players: from 4 to 12
Place: Playground, lawn, field
Supplies: cord, playground balls
Activity: (active), kicking, running
Appeal: competition, skill

Other games (Hunt, 1950):

Ball Game
Ball Kick Game
Ball Play
Dodge Ball
Kinxe
Seashore Football
Toss Ball

(Hunting Games)
Bead Guessing Game

(Past-time Games)
Bas-Quoits
Guessing Game #1
Guessing Game #2
Hal Hai Jas
Hathamoune
Ichapsil Echumpi
(Making the wood jump)
Kwai Indao
Onumla (Battledore and Shuttlecock)
Qua' Quallis (Ring and Pin)
Rolling Target
Snow Dart
Shinny (Wood)

Shinny (circle)
Snow Snake
Stone Throwing Game
Tokoinawas (Ring and Arrow Game)
Wela (Hopi Tribe Game)
Shipping Tops
Zune (Archery Game)

(Relay Running Games)
California Relay
California Relay Football
Clown Game
Kicking the Stick (Iddi)
Whirling Circles

(Stunts)
Indian Wrestling

From: Hunt, Sarah E., *Games and Sports the World Around*, New York; A. S. Barnes and Co., 1964.

Notes on Other Motivation Activities For Families:

Agriculture: Farming was a large part of many Native American's lives; big part of socialization process for kids; maize the staple, next-to-oldest strain known still around with the Pima and Papago of Northern Arizona (began around 200–100 BC); also farmed other plants, herbs, etc.; ought not overlook this as potential family activity . . . generates togetherness, common effort, gives rewards, feeds people, too. Much reward in seeing something *grow* as well.

Domesticating Animals: Turkeys were domesticated in the Southwest, bred in captivity; dogs, horses, bees, ducks, geese also tended by Southwest Indians; fish by Aztecs; here again, have potential source of activity.

Hunting: A large part of everyday life for Southwest Indians.

Clothing: Many different styles of clothing, depending on the Indian's heritage; but was major part of woman's work then; may be of interest for people to discover what their heritage was clothing-wise; may also be fun to do some sewing, involve children.

Crafts: Weaving and pottery the main items here from the past; both extremely important to the Indians; both pottery and weaving practiced in the Southwest as well as the fine art of drying/tanning hides.

Art: Much to be discovered here; manifested itself in clothing, blankets, on pottery, in basketry, etc.; uncovering this area is a rich experience.

Music and Dance: Same as above; another gold mine of motivation building activity.

UNIT THREE: Stabilization

Overview

Practitioners who work with families undergoing crisis, or with chronic problems, have been impressed by the lack of order and routine that exists. Such chaos experienced by the worker and client alike has a disorganizing, depressing effect and tangibly works against family growth and goal attainment. Of necessity, therefore, a first step in the helping process with such families, Indian or non-Indian, is assisting the family achieve a state of greater stability in the areas of meeting basic needs and in maintaining health. This consists of providing for food, clothing, shelter, preparation of regular meals, obtaining health care and following the prescribed regimes; supporting children in their school roles and adult members in gainful employment. The practice principles involved here are "beginning where the client is" and gaining client "acceptance". Often the worker does not accept the fact that needs must be met at this level before the family can undertake problem solving activities at other levels of concern. Often the problems defined by the worker or community are of less concern to the client in terms of survival priority.

This concept requires that the worker assist the family members to regain (learn for the first time) or to learn improved housekeeping skills and daily living routines that produce a more consistent and predictable life. In this way, the worker reintroduces basic need meeting through care and nurture. This phase of the helping process requires a flexible, caring approach that responds to the "crisis", or "problem of the day". It is not possible to neatly partialize and focus on one concern for a long-time period. Today, it is getting the children ready for school; tomorrow it is going to the doctor. These seemingly unrelated events are actually composites of the larger picture of total family functioning that is experienced by the parents.

Gradually the pace slows down and longer periods of time can be devoted to discussing how each problem was solved and how it can be prevented. The worker serves as a role model and often literally directs the family to more competent need meeting and problem-solving. Extended family members and community resources are utilized in this phase of social work. The worker serves as a role model for major parenting tasks. Also, the worker acts as a broker for obtaining goods and resources needed to stabilize family functioning at a level that supports family life at a higher level—a level that exceeds high risk or survival.

Once the stabilization has begun to occur, counseling with the family focuses on the improvements and how they were produced giving full recognition for effort extended, for new skills acquired and for successes. It is at this phase in the helping process that the family group treatment sessions take on the dual purpose of "family fun" activities and family problem-solving efforts.

Worker Role Defined

In general, the social work techniques employed are the same as used in any social work setting. However, the specific nature of the problems, their multiplicity and the client's attitudes and behavior in relation to them do differ for the Indian segment of the populace. It is, therefore, necessary to adjust and adapt the social work approach accordingly.

Action: The worker needs to be willing to take action with, for and in behalf of the Indian client. Beginning with the first contacts, the worker takes initiative in seeking the client and in bringing into "the open" the *fact* of his problem. This direct and forthright stance sets the stage for making a contract of what work is to be done. It increases the client's confidence and trust in the worker and makes plain the purpose for his/her intervention. These people are used to frankness and do not have a life pattern of dealing with subtleties. It is often necessary to perform concrete tasks with and for the client, especially at the start. In so doing, the worker cannot be fearful of the client's dependency. The reality is that the client *is already* in a state of chronic dependency but is not receiving the assistance he/she needs to become more self-dependent; or if help is given, it is too sparse or done begrudgingly. It is easy to lose sight of the innate interdependency that man has upon one another, especially when this dependency is expressed in its more primitive forms. Simple as this may sound, it is frequently one of the most difficult responsibilities to assume. Mrs. "F", an inner-city Indian mother, and her four children were without electrical and gas service for six months because of her severe depression and inability to budge from the house to make the necessary applications. The worker could not accept the fact that a 40-year-old mother could be so helpless. To alter this situation, it necessitated taking Mrs. "F" by the hand and leading her to the electrical and gas companies. Several other trips were made with her to enroll her 6- and 7-year-old sons in school. And then she began, on her own, to clean the house, prepare regular hot meals, go to the dentist and the clinic and transport her children to school. Mrs. "F" has now successfully followed through on a referral to a mental health clinic for treatment of her personal problems, which continue to cause her to be anxious and to experience inner turmoil.

Clients seldom contact the worker except when undergoing a crisis. Most crises must be met with action of some sort, even compelling the client to inaction as in taking a knife away from him or pursuing him into the street to prevent his doing something rash—impulsive. The efforts of the worker are not always to the client's immediate liking and he/she retorts with hostility or attempted flight, but ultimately this diminishes as the client senses the genuine interest expressed in his behalf and as his dependency needs are accepted and responded to, but in a way that is in keeping with his/her role or position in life and by including him/her in the action. Returning to Mrs. "F", we see that it was only the combination of action and appealing to her responsibilty to function as a mother and helping her to act like a mother at whatever level she could that induced change. The former worker had made almost weekly visits in response to telephone complaints to exhort Mrs. "F" to clean her house, feed her children and apply for utility service. Action is a means of communication with these relatively non-verbal families. Many of them find it easier to talk when busy doing something. The "R" family saw little purpose to a discussion of their needs to "pull together" as a family and how it would benefit them to do so until the worker engaged them in a project of replacing the legs on the kitchen table so they could eat meals seated together. This action was necessary in spite of the fact that Mrs. "R" had a boyfriend who was often in the home and her two oldest sons were 15 and 16-years-old. The worker's lessons in understanding the emotional, as well as the physical needs of children at different stages of life are demonstrated when family arguments are interrupted and the conflicts of individual interests noted. There are many object lessons or life space interviews that can take place under these conditions. These people may not have the concept that they could do anything to change the conditions in their life. They need concrete experiences to learn differently.

Directness: Directness in the worker's approach is a must if one expects the client to be "above board". The worker must admit the limitations of both his/her agency and self of what he/she brings to the problem-solving endeavor. He/she must be able to assist the client in seeing the inconsistencies in his/her words and actions.

Giving is essential if these Indian families are to successfully undertake the task of socializing their members. This is true because they are in a state of such neediness. The worker gives of himself/herself and he/she gives in kind. The basic needs of these persons (relative to our society) often transcend what the agency provides. One can survive on a subsistence budget for a limited period of time, looking forward to better days. But to have a subsistence standard of living as a way of life is yet another matter! Living room furniture, telephones, a graduation dress or suit, travel expenses to the reservation for a religious ceremony, burial clothes and the like are *not* standard allowance! As a result, the worker serves as a clearing house by lining up clients with needed goods available from other persons, agencies, bargains, sales, etc. The worker gives hope and encouragement for improvement through efforts on the client's part and in conjunction with others. Expectations for cooperation, for change, for work are communicated but this must be done in keeping with the reality of the situaiton. It is not uncommon that the need for a better apartment is crucial for a more organized, substantial family life to take place, but finding a landlord who accepts large numbers of children, welfare clients and Indians is next to impossible. Mrs. "R" lives in a four-room apartment (actually 3 rooms) with her 11 children. During the past year the concerted efforts of all of her older children, of Mrs. "R" and the worker have failed to produce a solution to this dilemma. One must take care not to expect the client to change where it is not possible to make change due to lack of the necessary means needed for change. A different course of action is required for such instances, namely, social action on the part of the worker and encouragement of the client to participate in the community activities and movements available to him.

Education often takes a more direct form than is usual in social work practice—or perhaps it is more accurate to say than education in its more traditional form. The more traditional methods are of great value and need incorporation into the professional armament. It is not uncommon to learn that clients do not know how to do a given task. It is folly and frustrating to all concerned to assume that they can discuss or ferret out the alternative courses of action germane to the solution of a problem, or to the accomplishment of a task, when they lack the knowledge and experience for this type of problem-solving. Mothers may not know what is natural behavior for a child of a specific age, especially if the child's drives lead him to action that conflicts with her wishes or means to provide for him. Not only is it necessary to point out this disparity, but also to fill in the knowledge and experience gaps so the client understands the conceptual base from which the worker makes his/her observations. This is followed through by relating to the client's reactions to and feelings about the material presented, or the action suggested. The client may not become engaged in an easy conversation or interchange and the worker is then inclined to think the client is not listening. However, it is not uncommon to see the response in altered or changed behavior on subsequent visits. The use of books on child care and visits to the library have proven useful educational adjuncts and they enhance the client's feelings of self-esteem. Not all clients are illiterate and many are very intelligent. Educational goals related to housekeeping may be essential to help the client become more socially acceptable to others and to enhance the solution of other problems, such as improved school attendance and moving to better housing. One cannot assume he/she understands what the client wishes to convey. Communication barriers do exist, but systematic exploration, close following of the gist of the discussion and frankly admitting one's failure to comprehend are standby techniques that work. On the other hand, many clients are very expressive and amazingly articulate.

Dealing with worker and client differences requires open discussion between the races of what are usually "forbidden issues" (topics). The worker may be perceived by the clients as being aligned with the power structure that has, or is believed to have, kept them or made them ineffectual. They may envy the advantages of the worker's personal life and thus find it difficult to accept that the worker is sincere in wanting to help. The worker may be accused of having no more personal interest than doing his/her job as a means of livelihood.

Authority: The use of authority is applicable to work with clients. Most of the clients are captive in that they have no choice but to be on assistance and have to open their homes to the worker. The worker is accurately seen to have the authority to drastically influence the client's life for good or for evil, the fear being that it will be used improperly. The worker has the task of gaining the client's confidence while at the same time adhering to the rules and regulations of the agency. The worker has another authority—the authority of knowing the facts, or of possessing the means and skills necessary to solve the client's problems. *All* professional intervention is predicated upon this principle. The authority which rises out of this arrangement is often the authority of a wise, experienced and loving parent. Since many of the clients are immature in their psychological development, they often need, want and ask for controls. Under these conditions, the social worker is perceived as a parent figure who may warn, admonish, set limits, praise, and reward—sometimes with humor, but always with the objective of helping the client grow in his problem-solving capacity.

Mrs. "H", an Indian widow in her mid-forties, presented herself as an extremely weak, fragile, incompetent mother who was pathologically dependent on her 12-year-old son for survival. She was unable to go anywhere without him, even if it required his absence from school. In spite of chronic, gross neglect of the boy and herself, including malnutrition, shoddy housekeeping, and a drinking problem, no action had been attempted to place the child. Mrs. "H" openly declared that removal of her son from the home would kill her as she would refuse food until he was returned to her. On several occasions, the school officials had attempted court action on a dependency petition, but each time the workers prevailed in Mrs. "H's" behalf. The situation continued over a period of five years. Finally, the principal filed for court action again, but this time the worker supported this plan and presented Mrs. "H" with the fact of this action by the school and reality on which it was based. Contrary to all past predictions, Mrs. "H" did not collapse. She responded to the challenge by acknowledging how she had neglected her son and she cooperated with a detailed program, outlining her duties as a homemaker and mother. She attends clinic regularly, her malnutrition has gone, she is no longer drinking and she is attending to her son's physical needs for clean clothing, regular meals and a clean home. It was only as Mrs. "H" was faced with her problems by the authority of the community, demanding that she change, that she acknowledged her part in the difficulties and agreed to change. The positive client-worker relationship made it possible for Mrs. "H" to respond positively to the expectations rather than experience them as threats or criticism.

Coordinator: The role of coordinator among services is as old as social work itself; yet, it is a function that is not consistently assumed. With multi-problem families it is essential. Services provided individual family members are likely to be so specialized that the total family is not considered. At the same time, the success of any individual service is directly dependent on the support and cooperation of the parents or of the total family group. Just as it is necessary for the social worker to confer with other professionals rendering services to point out the needs and situation of the total family, it is also necessary for the worker to interpret to the total family the essential nature of their support of individual members and to note how they may be handicapping their efforts. The activity needs to be an ongoing part of the total problem-solving process and not brought into play only in response to emergencies or when all else has failed.

Interceder. It not uncommonly falls on the worker to act as an inteceder between the cold, cruel world of reality and the client. The worker becomes the "buffer" or the "fixer"—the person to drain off the angers from the community, to request another chance, or to ask a favor in behalf of the client. Such requests must be realistic in terms of (1) what is asked of the persons providing services to the client, and (2) what the client is asking for and why. Mrs. "R" implored the worker to accompany her to high school to protest her son's transfer to a continuation school. It was learned the boy had been involved in delinquent and truanting activities over an extended period of time, with his mother refusing to cooperate with the school and justifying her son's activity. The social worker pointed out Mrs. "R"'s conflict with the school and its irrational base which dated back to her own conflict with the schools as a student herself. The worker appealed to her wish to have her son accept rules and laws, showing how her behavior with the school demonstrated to her that she did not really expect him to follow the rules. She was able to see the disparity between her words and actions and to change her behavior sufficiently to support the disciplinary action of the school and to help her son benefit by it. Many clients do not have the "know-how" to communicate their needs or they are so "brow-beaten" that they will not risk asking for help again. They come to accept the role of second-class citizenship, but resent their helplessness.

Mrs. "W" had accepted the worker's encouragement to enroll her five-year-old son in the Headstart Program. As she waited to make her application, she overheard the interview of an unwed mother (like herself). The woman was disparaged for her ADC status, her being an unwed mother and for not working. Mrs. "W" resolved not to go through similar treatment, so she answered in her interview that she was married and employed along with her husband. She reveled in the reaction of her interviewer—"Now that's what I call a real lady!" In order to be extended common courtesy, she was obliged to fabricate.

Clients are not always wrong—in fact, they are frequently right! When this is true, they need to be told so and supported by constructive action on their behalf. Their individual qualities (characteristics) are too commonly fused into the stereotyped picture of the ADC mother who is lazy, unmarried, neglectful of her children, and out to make a fast dollar. The worker must point out the reality of the individual when clients are viewed erroneously by the landlords, the school officials, etc. Mrs. "M", a landlady, phoned the district office to serve five-days' notice on Mrs "G" because of her poor housekeeping standards, stating Mrs. "G" wants something for nothing. The worker knew this was not true and told the landlady so. Her reply was that the worker's standard must be very low, too. She refused to accept the worker's offer to take a tour of Mrs. "G"'s apartment to establish her complaints. The worker appealed to the landlady to explain the reasons for her anger with the client, whereupon it was learned that the client had threatened to withhold rent if some minor repairs (six months pending) were not made immediately. Again, the worker supported the client in her right to the services normally provided tenants. This discussion with the landlady was later shared with the client, along with the fact that the worker would go to renter's court if needs be to prevent eviction on unjustified grounds.

The worker also has the responsibility to question procedures and policy that defeat the purposes of helping the client. For example, psychological tests are used with culturally deprived children to label them "retarded" for the purpose of legally and administratively excluding children of kindergarten and first grade age when classes are overcrowded. It is not infrequent that the social worker finds himself/herself standing hand-in-hand with the client, shaking his fist at the institution that is set up to help people, frustrated and unable to do anything but protest! It is then one senses the powerless position of the poor and of the helpers of the poor! It is at such times that bold relief is cast on the need for a more comprehensive and total approach to fight poverty and to assist persons caught in its grips.

As far as Native American families are concerned, the worker's efforts can be seen as trying to help the family attain or regain harmony with nature or life itself.

Study Questions

1. How can the dual perspective help social workers better serve Indian families?
2. How can we define "motivation" in child/family work?
3. What is the critical balance between "discomfort and help"?
4. How can "family fun" generate hope?
5. List five worker activities related to the goal of establishing stability in chaotic families.
6. How does the worker's expectations with regard to "family functioning" influence the social work process and outcome?
7. Compare and contrast Native American and Anglo cultural expectations for the family.
8. How would you define the concept of the dual perspective?

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The Federal-Tribal Relationship: Significant Legislation And Policy

Section Four

By Inter-Tribal Council
of Arizona, Inc.
and
Timothy Shaughnessy, Ph.D.

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Introduction

There are few subjects in the history and law of the United States on which public views are more erroneous and misinterpreted than on the subject of Indian affairs. The government is aware of the fundamental premise that the American Indian does have a unique and distinct relationship with the Federal Government as best outlined in the Northwest Ordinance which reflects tribal claims of sovereignty, self-government, and the right to be represented in any action of the United States which affects the lives, rights and property of Indians.

Probably no group of people in the United States has been more studied and less understood than the American Indian. Most of the material depicting and written about them has been written by non-Indians, so that some interpretations might be questioned. However, knowledge about the American Indian community in its unique role is both increasing and changing. In order to grasp a comprehensive interpretation of the American Indian community, it is necessary that you, as a service provider, view this handbook as part of an interrelated framework for guiding you through a sequence of historical and legislative events which, in turn, affect and influence the American Indian community, their past heritage and their present status. This review is basic to understanding the behaviors and requirements of the American Indian community and is to serve as a guide for the student social worker and practitioner who needs to gain more knowledge about legislation and policies that interrelate and apply to work performance with the American Indian community.

I International Law And Its Implication For The American Indian

First mention of the necessity of a civilized nation treating with the Indian tribes to secure Indian consent to cessions of land or changes of political status was made in 1532 by Francisco de Victoria, who had been invited by the Emperor of Spain to advise on the rights of Spain in the New World.

Since the Indians were true owners, de Victoria held, discovery could convey no title upon the Spaniards, for title by discovery can be justified only where property is ownerless. Thus, de Victoria concluded, even the Pope had no right to partition the property of Indians, and in the absence of a just war, only the voluntary consent of the aborigines could justify the annexation of their territory. The theory of Indian title put forward by de Victoria came to be accepted by future authors of the international law during the sixteenth, seventeenth and eighteenth centuries.

The idea that land should be acquired from Indians by treaty involved three assumptions: (1) that both parties to the treaty are sovereign powers; (2) that the Indian tribe has a transferable title of some sort to the land in question; and (3) that the acquisition of Indian lands could not safely be left to individual colonists but must be controlled as a governmental monopoly.

During the Colonial period through 1871, about 800 formal and informal treaties were concluded between the sovereign Indian nations, European countries and what later became the United States.

The British Colonial government exemplified and applied the idea of sovereignty by dealing with the tribes in essentially the same manner as it dealt with the European nations in the facets of trade, diplomacy and war.

II Early Historical And Policy Development Periods In Federal-Tribal Relations

The Federal government has always viewed itself as having dominant authority in issues of Indian jurisdiction. This claim, based upon the U.S. Constitution and guardian theory, is upheld in many case laws.

The United States Constitution (Article 1, Section 8, Chapter 3) grants to Congress the power " . . . to regulate commerce with foreign nations, among the several states, and with the Indian tribes." Treaties and acts requiring federal licensing of trade with Indian tribes are based on this clause. The *Worchester v. Georgia* decision found that this grant of authority gives Congress the power of war and peace, treaties and regulation of commerce . . . with the Indian tribes. It further held that "these powers comprehend all that is required for the regulation of our intercourse with the Indians". Federal authority over Indian matters is further strengthened by the constitutional grant to the President of power to make treaties by and with the advice and consent of the Senate (Article 11, Section 2, Chapter 2).

Within this constitutional federal government framework, Indian tribes do continue to maintain a special and unique status because of historic treaties, federal legislation and Supreme Court decisions which have recognized Indian tribes as sovereign, domestic dependent nations. This unique relationship was recognized and established by the federal government, as is exemplified in early American history when, shortly after adoption of the United States Constitution, the Federal Congress enacted legislation which specifically affected the American Indian tribes. The First Indian Nonintercourse Act was passed in 1790. This Act provided that "no sale of lands made by any Indians within the United States shall be valid to any person or to any states unless the same shall be made and duly executed at some public treaty held under the authority of the United States". The Nonintercourse Act thus was designed to preserve and protect the unique Indian occupancy of and control over Indian lands. Furthermore, the Nonintercourse Act has also formed the basis for the historic trust relationship between the United States and the Indian tribes even in the absence of a formal treaty. In another example, the Supreme Court also confirmed that American Indian tribes did enjoy a unique legal status when in *Worchester v. Georgia*, they ruled that the laws of Georgia could have no force and effect on the Cherokee Nation. The concept of Indian tribal sovereignty became a part of the supreme law of the land, but it also said the sovereignty of tribes is limited. In *Cherokee Nation v. Georgia* in 1831, Chief Justice John Marshall equated tribes to domestic dependent nations that were protected by a trustee relationship with the Federal Government. Because of these two Supreme Court decisions and legislative policies, internal self-governing powers of an Indian tribe continue to exist, unless the federal Congress expresses differently. The Supreme Court has recognized that federal preemption has exclusive powers over Indian tribes. But, general federal policy regarding Indian tribes has not been as consistent as federal claims of dominant authority. Fluctuating congressional attitudes in its history of policy development toward Indians has varied extensively, running from one extreme to another, again depending on the tempo of the times. The current policy of self-determination of Indian tribes was preceded by policies of isolation, of assimilation, and by grants of specific authority to the states—grants which were later revoked by Congress.

Beginning in the early 19th century, President Andrew Jackson's policy of relocating Indians to the West was implemented and continued through the 19th century. The policy of the federal government was to create reservations for Indians and to put Indians on small tracts of land so that the remaining western lands would be available for settlements. In the 1800's federal policy changed from isolation to assimilation and acculturation.

By the 1880's, a new federal policy was adopted under the Allotment Act (1887) to destroy the special status of the tribes. The Act was designed to encourage "civilization" of the Indians, giving them private individual ownership of a particular parcel of land with the power to sell land previously held collectively by the tribe. The theory was that the Indian would become a family farmer, like the non-Indian western settler. The allotment scheme soon brought about a wholesale loss of Indian land (almost 100 million to 48 million acres as compared to over 136 million acres in 1887) and seriously eroded both Indian self-government and Indian reservation culture.

Congress shifted policy again by rejecting the Dawes Act policy of the allotment system when in 1934 it enacted the Indian Reorganization Act. This Act was prompted by the desire of Congress to stop further alienation of tribal land and to rejuvenate tribal government. The Act provided for the incorporation of the tribes and the adoption of a constitution and by-laws. In general, today's tribal council form of Indian government largely stems from this Act, although a number of Indian tribes had maintained constitutional self-government prior to 1934, and still others rejected the self-government contained in the Indian Reorganization Act. Although increased and needed autonomy and power were achieved by Indian tribes through the Indian Reorganization Act, the development of democratic tribal governments ended the family-line or chieftain form of rule that had prevailed throughout the ages.

III Modern Historical And Policy Development Periods In Federal-Tribal Relations

In the late 1940's and early 1950's, again a major reversal in federal policy toward Indians occurred when "termination" was introduced. This policy, as reflected by Bureau of Indian Affairs action between 1948 and 1953, sought to end or "terminate" the federal responsibility for and special relationship with, Indian tribes, and thereby abrogate the unique legal-social status of Indian tribes based upon their aboriginal sovereign rights and status as domestic dependent sovereignties.

The ultimate effect of this policy on Indian tribes meant that all statutes pertaining to Indians would no longer be applicable; that the federal programs and services provided to Indians solely on the basis of their status as Indians would cease; and federal protection would no longer be provided for Indian lands and other natural resources. (The political, social and cultural effects of this "termination policy" magnified).

In 1953, Congress adopted House Concurrent Resolution 108 expressing the policy of termination and followed this in the same year with enactment of Public Law 83-280, and then in 1954 with laws terminating the Klamath and Menominee Reservations. Here again is an example of Congress in its fluctuating attitude toward Indian policy development. The very tribal protections once confirmed by Congress in the Nonintercourse Act against both non-Indian and state intrusion were being dismantled by the Indians' own trustee.

This action of termination was devastating not only for the tribes terminated but for the entire American Indian community. For example, termination severely undercut tribal self-confidence because tribes lacked the proper authority to combat non-Indians and the states on one hand and to resist the disintegration of the federal trust relationship on the other hand. Indian fears of termination were well founded.

Public Law 83-280 was signed by President Eisenhower on August 15, 1953. The express purpose of the Act was to grant broad discretionary authority to the states to assume civil and criminal jurisdiction over Indian reservations within their borders. Prior to the passage of Public Law 83-280, state jurisdiction over Indian reservations was prescribed by specific statutes approved by Congress or judicially recognized because of the involvement of non-Indians. And jurisdiction over civil and criminal matters between Indians on their reservations was vested in either tribal governments or the federal government.

The Public Law 83-280 legislation was approved by Congress in the face of strenuous Indian opposition and denied consent of the Indian tribes affected by the Act. Under P.L. 83-280, the states were divided into three categories, each being created somewhat differently with regard to how they might assume jurisdiction over the reservation. Six states were given direct jurisdiction, thirty-six were empowered to assume jurisdiction and eight were empowered to assume jurisdiction if they amended their constitutions.

The Indian people viewed the passage of P.L. 38-280 as an added dimension of the dreaded "termination policy". Since the inception of its passage, the statute has been criticized and opposed by tribal leaders throughout the nation because of its direct violation of treaties, executive orders, federal laws, and the sovereign status of Indian tribes and their governments. It should be noted that the representatives of several tribes of Indians gave testimony against the passage of P.L. 83-280. In addition, tribal governments declared that the Act was deficient in that it failed to fund the states who assumed jurisdiction and as a result, vacuums of law enforcement protection have occurred. They further declared that the Act had resulted in complex jurisdictional problems for federal, state and tribal governments.

An example was the state of Washington which was a key state for the policy of termination. The state amended its code and assumed specific criminal and civil jurisdiction over Indian reservations in eight subject areas *without consent of the tribe* and provided an option for tribes to total state jurisdiction. The eight subject areas are:

1. Compulsory school attendance
2. Adoption
3. Mental illness
4. Juvenile delinquency
5. Public assistance
6. Operation of motor vehicle on public roads
7. Dependent children
8. Domestic relations

Again, in the state of Washington, many Indians believed that the state, in assuming this responsibility, did not fully consider the needs of the Indian citizens. Despite this express assumption of responsibility, even a cursory look at available 1972 statistics (Washington State, Department of Social Health Services, Council of Governments, Book of States, 1972 & 1973) seemed to indicate that Washington State was delivering fewer assistance benefits to its Indian citizens than to its non-Indian residents. But Washington does not stand alone in this respect. Further inquiry into other P.L. 83-280 states also indicated that there were some serious inequities in the delivery of justice and social services to the Indian citizens.

Because of continued opposition to this law as an impairment to Indian progress and planning, in 1968 P.L. 83-280 was significantly amended by the Civil Rights Act of 1968. This Act, as amended, required that the tribal consent to a state's assumption of criminal and/or civil jurisdiction be obtained before such jurisdiction could be effective and that such consent be manifested by a majority vote in a tribal referendum. The amendments also authorized the federal government to accept the retrocession of jurisdiction from those states that had assumed it under the P.L. 83-280 statute. As a result, litigation concerning P.L. 83-280 continues by the Indian people.

Recently, the Ninth Circuit Court of Appeals upheld a suit brought by the Yakima Tribe against the state of Washington contesting the seeking to overturn P.L. 83-280 on the Yakima Reservation.

In early May, 1977, the Ninth Circuit Court of Appeals announced its decision to overturn a Washington law granting the state jurisdiction in criminal actions occurring on non-Indian lands within the Yakima Indian reservation. The court also ruled unconstitutional sections of the law which granted the state jurisdiction over the already listed eight social service areas.

IV Contemporary Historical And Policy Development Periods In Federal-Tribal Relations

In the 1960's and during the 1970's, federal policy has once again shifted. Perhaps the turbulent events of the 1960's caused a reassessment of Indian policy and the congressional goal of assimilation and termination was again suspended. A series of events occurred during this period of time which was very significant and when considered as interelated events, Indian tribes were again in a position to protect and assert their tribal, treaty and reservation rights.

The following depict the important occurrences during this period of time:

1. The enactment in 1966 of the *Tribal Federal Jurisdiction Act* provided for the U.S. District Court jurisdiction in those cases where the U. S. Attorney declines to bring action. As is observed in the Department of Interior report, the tribes would then have access to the Federal courts through their own attorneys. It can, therefore, be seen that the bill provides the means whereby the tribes are assured of the same judicial determination whether the action is brought in their behalf by the U.S. Government or by their own attorneys.

2. In 1968, Congress enacted two important parts of the *Indian Civil Rights Act*. The first part of the Act specifically provided that in the future, no state could assume either civil or criminal jurisdiction over Indian country without "the consent of the Indian tribe occupying the particular Indian country or part thereof which could be affected by such assumption". The bill also protects tribal members from arbitrary and capricious actions by tribal governments and secures for tribal members those broad constitutional rights previously granted other Americans from unauthorized actions by federal and state governments.

3. *The Indian Financing Act of 1974* established an Indian revolving fund to promote the economic development of reservation Indians and Indian organizations. In addition to a revolving loan fund, Congress established interest subsidies, Indian business grants and authorized the Small Business Administration and other federal agencies to give special emphasis to the economic needs of American Indians.

4. Congress, in a 1975 joint resolution, established the American Indian Policy Review Commission made up of three members of the Senate, three members of the House of Representatives and five Indian members. The Commission was authorized to make a comprehensive study of Indian affairs.

5. *The Indian Self-Determination and Education Assistance Act*, Public Law 93-638, was signed into law on January 4, 1975, by President Ford.

   The Act has two titles. Title I provides for contracting with the Secretary of the Interior or Health, Education and Welfare for the delivery of services to Indians. Title I does not make any new law. Rather, it consolidates and codifies the authority to contract with Indian organizations found in the Snyder Act, the Johnson O'Malley Act and the Buy Indian Act. Title II amends the Johnson O'Malley Act by reinforcing the role of Indian parents in Indian education and authorizes the contracting for tribally operated schools. Congress' purpose for enacting the Indian Self-Determination and Education Assistance Act was:

   > To promote maximum Indian participation in the government and education of the Indian people; to provide for the full participation of Indian tribes in programs and services conducted by the Federal Government for Indians and to encourage the development of the human resources of the Indian people (S. 93-682, H.R. 93-1600).

   Basically, the Act is intended to place the administration of many federal service programs for reservation Indians in the hands of Indians themselves. It provides the tribes with added options to manage their programs based on their own assessment of needs, goals and objectives.

   Because of some negative past government policy experiences, some tribes fear that this Act will cause them to lose services and financial support, but others don't. For example, The Navajo Tribe has exercised the option to administer some of their programs under this law, particularly in the areas of education, health and social service. They are also initiating and implementing management systems which will strengthen overall tribal government.

6. *P.L. 93-203, The Comprehensive Employment and Training Act of 1973*, in which the Congress recognizes a compelling need for Indian Manpower Programs and includes Indian tribes among the Special Targets Groups in Title III to receive funds for the operation of C.E.T.A. programs.

7. *P.L. 94-437, The Indian Health Care Improvement Act* (September 20, 1976) states, "A major national goal of the United States is to provide the quantity and quality of health services which will permit the health status of Indians to be raised to the highest possible level and encourage maximum participation of Indians in the planning and management of those services".

8. *The Food Stamp Act* of 1977 authorizes Indian governments to administer Food Stamp and/or Food Distribution Programs for reservation residents.

V Implications Of Historical Sections For Social Workers

When dealing with any group of people, particularly a largely economically and educationally disadvantaged segment of the population, to adequately represent and advocate for their individual and collective concerns, a dedicated social worker is in many cases obliged to familiarize himself/herself with the labyrinth of laws and historical events which played an important role in determining the present condition.

FEDERAL-INDIAN POLICY PERIODS

Although Federal-Indian policy periods fluctuate and overlap, they can be roughly divided into seven major periods. The following chart depicts the periods and their most significant legislation.

PERIOD	TIME	EVENT
1. Treaty Period	17th Century -- 1871 (pre-Federal)	Numerous treaties signed with colonizing European nations and later with new U.S. Government. Period ends with the congressional decision to discontinue making treaties with Indian tribes.
2. Removal Period	1830------ 1850's	Indian Removal Act to the decision to open up the Indian territory west of the Mississippi to settlement. It became government policy to set aside reservations for Indian tribes.
3. Reservation Period	1850's ------ 1887	Maintenance of the reservation system to the passage to the Land Allotment Act (Dawes Severalty Act) which distributed allotments of land to individual Indians and thus broke up tribal landholdings.
4. Land Allotment	1887------- 1934	Land Allotment Act to the passage of the Indian Reorganization Act which reversed the trend to break up tribal lands and self-rule. Also passed in 1934 was the Johnson O'Malley Act which allows the Federal Government to contract with states and other agencies to deliver special services to Indians.
5. Indian Reorganization Period	1934------- 1953	Indian Reorganization Act to the enactment of House Concurrent Resolution 108 which terminated the special services provided through the BIA to tribes.
6. Termination Period	1953------- 1968	House Concurrent Resolution 108 to President Johnson's call for an official end of tribal termination policy and the need to support tribal "self-determination without termination".
7. Self-Determination	1968------present	Following the policy reversal in 1968, P.L. 93–638, The Indian Self-Determination and Educational Assistance Act of 1975 was passed along with other complementary policy decisions—like the Indian Child Welfare Act of 1978, P.L. 95–608—which further commits Federal policy to the support of self-determination without termination.

As any effective rhetorician is well aware, to speak with authority and thereby possess competency in convincing persuasion over decision-making individuals or groups, one must be able to identify, describe, and thereby convey the origin of the particular issue. To reproduce the past, and in turn use it as data to shed light upon the present, is a tactical quality of major importance for those concerned with the often difficult and always complex task of working toward the overall improvement of American Indian social conditions.

Obviously, many obstacles are to the disadvantage of the aspirations of tribes to govern themselves. However, one thing in the favor of tribes, ironically, is a number of major legal and policy decisions made over the past few centuries which, when examined, stress self-rule and empower tribes' legal arguments regarding sovereignty.

For a social worker in an Indian community who from time to time is called upon to assume an advocacy role on behalf of the local tribe(s) (sub-committee hearings, position papers, grant proposals, jurisdiction of tribal juvenile court v. county probation office, etc.), the ability to evoke enforcing precedent decisions is a powerful tool.

In addition to its primary goal of defending or enlarging tribal rights, the ability to cite and otherwise utilize this type of legal-advocacy role is also a strong factor in developing healthy, positive interpersonal relations with members of tribal councils and other local Indian leaders.

Finally, an assumption is made in this section that has implications for social workers in Indian communities, namely, that few individuals—including social workers, social welfare policy-makers and administrators, public officials and, in many cases, tribal members themselves—are fully aware of the special tribal-Federal relationship upon which important decisions should be based. Social workers, as well as the lay public for that matter, should realize that in most legal/policy clashes between tribes and other sovereign entities (federal government, states, city councils, school district boards, etc.), the tribes are seldom demanding new or additional rights or favors. Contrarily, the issues almost always focus upon whether or not the Federal Government will uphold what it has already obliged itself to do. Here again the social worker can play a vital role in conveying this reality to pertinent individuals and groups in the community.

VI Acts Of Congress And Policy Specifically Affecting Child/Family Services

The system for delivery of goods and services to Indians by the federal government found its beginning in early treaties. In recent years such services have been continued, partly as a result of the failure of the states to render certain essential public services to the Indians, because of their special relation to the federal government. The history of providing services to Indian tribes has always been the primary responsibility of the federal government, but certain states and local governments do provide financial assistance to Indians on the same basis as they do for non-Indians. The following are some key legislative acts which grant authorization for providing certain welfare services to American Indians:

1. *The Snyder Act of November 2, 1921* set the authority for BIA programs including social service and general assistance programs.

   The Assistant Solicitor in the Interior for Indian Affairs rendered a view in 1971 that the Act "authorizes the expenditure of funds for purposes within the named program categories (benefit care and assistance) for the benefit of any and all Indians, of whatever degree, whether or not members of federally recognized tribes and without regard to residence, so long as they are within the United States."

   The BIA social services program has three major areas of responsibilty. They are:
   A. to provide financial assistance (called general assistance) to needy Indian families;
   B. to provide counsel and guidance to Indians with family problems or other serious social problems;
   C. to provide child welfare services.

   The child welfare service program includes foster home finding. assistance with the placement of children in foster homes when living in their own homes is not possible or desirable; identification of handicapped Indian children in need of special care and arrangements for such care and provision of services and consultation to tribal courts so as to assist them in carrying out more effectively their responsibilities toward Indian children and families.

2. *Indian Citizenship Act of 1924* Prior to President Coolidge's approval of the citizenship bill, approximately two-thirds of the Indians were already citizens due to previous treaty agreements. The conferral of general citizenship, however, had the effect of bringing pressure on the states to treat Indians as other citizens, to grant them all the rights and privileges enjoyed by non-Indians—particularly in regards to the receiving of services. It should be noted, however, that Indians did not gain the right to vote in all the states until 1948.

3. *The Johnson O'Malley Act of 1934* was another significant piece of legislation which was passed during the "New Deal". It provided that contracts be made with the states (and later as amended with institutions) for educational, medical, agricultural and social services to tribes.

4. *Social Security Act of 1935.* In 1936, the Solicitor of the Interior Department rendered an opinion which held that the Social Security Act was applicable to the Indians. The Act contemplates three types of direct aid by states in cooperation with the federal government.

In connection with these three types of direct aid, it was determined that as a state plan must be "in effect in all political sub-divisions of the state", and as Indian reservations are included within states, counties, and other political subdivisions, Indians are entitled to aid under state plans.

Individual Indians are essentially eligible for those services provided to non-reservation residents provided they meet the criteria as established in each individual state. Because social services and eligibility criteria vary from state to state, you would have to review the individual state plans or other official documents to know what services are actually being provided under the auspices of the Social Security Act.

In those cases where certain services required by Indian people are not provided by the states or local welfare agency because of jurisdictional or eligibility problems, the Bureau of Indian Affairs will categorically provide or not provide assistance. Again, this is so provided the client first applied for benefits through the state and was rejected for benefits.

Title XX is a 1974 amendment to the Social Security Act which pertains to the area of social services funding. The U. S. Department of Health and Human Services provides 75% matching funds to the states, with the responsibility for the delivery of services delegated to states. Within the broad policy goals (planning provided for in Title XX), states are given virtually complete discretion to determine what kinds of services they will provide and the recipients eligible for such services.

When Title XX was added to the Social Security Act in 1974, it became the most versatile source of money for social service programs, but because of legal and jurisdictional issues, Indian tribes are concerned about Title XX for the following reasons:

1. State-tribal relationships have historically been difficult and this creates some problems in tribal involvement in the Title XX planning.
2. The Title XX requirements on states for accountability, evaluation and licensing of facilities place Indian governments in a situation where they become subject to state authority and thus the question of tribal sovereignty.

Because of these legal and other jurisdictional problems encountered by Indian tribes attempting to work out intergovernmental agreements with states for the provision of Title XX services, the National Tribal Chairmen's Association has undertaken a project to amend Title XX of the Social Security Act to allow for direct allocation of Title XX to federally recognized Indian Governments.

Title XX of the Social Security Act requires states to deliver services for an entire state and its population, which would seem to include Indians on Indian lands. However, the issue of the applicability of state law and jurisdiction on an Indian reservation is a legal barrier inhibiting delivery of social services to Indians on reservations (i.e. legal and jurisdictional restrictions on non-P.L. 83-280 states impede the delivery of Title XX services by states on Indian reservations and limit the scope of contracts between tribes and states for tribally-operated social service programs). States generally have no authority of any kind whatsoever over Indians on an Indian reservation. P.L. 83-280 provides limited exceptions to this rule. Most western state constitutions disclaim all right, title and interest to Indian lands and any claim of state's rights to regulate activities of Indians on Indian lands and the right to tax such lands and Indians, and, the United States Constitution and federal and tribal law prohibit states from the exercise of such programs.

Title XX, among other things, requires states to establish or approve standards, licensing requirements, accountability, eligibility, financial review and audits, with enforceability in state courts. Tribes have sovereign immunity (immunity from being sued), and the weight of federal law indicates tribes cannot consent to be sued without specific congressional approval. It is rare that a tribe would waive its sovereign immunity or consent to be sued, or permit a state to conduct any regulatory activity on the reservation.

It is clear that it is not legally possible to provide services in most states under Title XX. The present Title XX does not allow a direct delivery of Title XX funds from DHHS to the tribe. Some tribal-state contracts exist for tribal delivery of Title XX services with federal Title XX funds provided to the state. There is a presumption that these contracts do not comply with Title XX because states have no remedy against tribal defaults.

Tribal experience with contracts have been diverse. In Mississippi the state has refused to contract with the federally recognized Choctaw Tribe. The Red Lake Band of Chippewa Indians and the Minnesota Chippewa Tribes have a variety of contractual arrangements with the State of Minnesota and various counties. The reservations of many tribes extend into more than one state and into several counties, compounding jurisdictional problems.

Certain, but not all, questions and jurisdictional problems related to Indian children and Title XX have been remedied by the recent adoption of the Indian Child Welfare Act, which confirms tribal jurisdiction and authority over Indian children, whether located within or without the reservation. The Indian Child Welfare Act applies to all states with Indian reservations and federally recognized tribes.

Many problems remain for both children and adults seeking or in need of Title XX services. The following lists some of the remaining practical barriers based on the legal and jurisdictional conflicts:

- Can a tribal court commit a child or adult to a state institution? If it is possible, the court probably retains jurisdiction of the Indian child and probably loses it for the adult.

- The Department of Health and Human Services intends for tribes to be able to enter into intergovernmental agreements with states for the provision of Social Services on Indian reservations. In the section of the Code of Federal Regulations which governs the operation of Title XX Social Services, funds of Indian tribes are recognized as an appropriate source for "public sources of the States Share" in claiming a state's Title XX entitlement (45CFR 228.53 (a) (2)).
- DHHS intends for tribal child care standards to be accepted on a par with State Child Care Standards in the financing of children's services. (45CFR 228.(a) (i) (ii)).
- DHHS has accepted the premise that Indian governments need help in developing the capacity to operate social services programs: The Department has granted funds for eight demonstration projects designed to build the capacity of Indian tribes and organizations to plan and administer social service programs. These projects have been initiated both directly with Indian organization through the 1110 process and via state agencies through the 1115 process. The projects were begun in October of 1977 and are scheduled to operate through September of 1980.

Although the positive declarations of policy are important and laudable, they cannot result in any substantial change in the status quo of Indian governments in the operation of social services programs unless Indian governments can gain access to the funds with which to finance them.

Problems with the Present System of Financing Social Services

The present system of financing social services precludes tribes from direct access to the important sources of federal funds for social services. The most substantial sources are grants to states which are established as allocations or entitlements. Indian governments can gain access to those funds only through intergovernmental agreements and/or contracts with states. There are several serious drawbacks to having to obtain funds through intergovernmental agreements and contracts.

A. Reimbursement

Funds obtained in this way are generally *a reimbursement for cost of providing services.* When a public agency or Indian government's funds are certified as the state's share in a program such as Title XX, the public agency or Indian government spends its own funds and receives reimbursement for 75 percent of the actual costs incurred—*after* the fact.

States, on the other hand, are entitled to receive federal funds in advance, with adjustments taking place at the end of a quarter.

B. Administrative Costs

Each government involved in an agreement for the delivery of services takes a share of the funds for administrative costs. When an Indian government is the last link in the chain, it receives less money to be used for actually providing services than it would under a system of direct access to funds.

C. Cost Allocation

Indian governments generally must combine funds from several sources in order to make the most effective use of resources. In that situation, it is often difficult to reach agreement with the agencies which control the various funding sources on an allocation of costs acceptable to all.

D. Program Development and Start Up Costs

Many funding sources do not allow for the development of systems and for the training of staff in preparation for the delivery of services. In assuming control over the delivery of social services, Indian governments will need funds for those purposes.

E. Local Match

The requirement of local match for federal programs places a hardship on Indian governments, because their resources are scarce and the needs of their constituents (especially for social services) are great.

Special Service Needs of Indian Population

Statistics issued by the Bureau of Indian Affairs in November 1977 indicate that the service populations of Indian reservations and Alaskan villages include high percentages of individuals likely to need social services. According to those statistics, the service population of Indian governments and Alaskan villages would include 648,683 individuals, among whom:

—39.17 percent are children under 16 years of age (254,106 individuals)
—40 percent of employable people are unemployed (100,805 individuals)
—39.3 percent of the persons employed earn less than $5,000 annually (59,450 individuals)
—5.84 percent are persons over 65 years of age (37,907 individuals)

This makes a total of 452,268 "high risk" individuals—or 69.72 percent of the population served by Indian governments—who can be presumed to need Title XX services of one kind or another. To such a group, the first two goals of Title XX are especially important:

Goal (1) "Achieving or maintaining economic self-support to prevent, reduce or eliminate dependency.

(2) Achieving or maintaining self-sufficiency, including reduction or prevention of dependency."

For the most part, the service populations of Indian governments are located in rural, isolated communities. To complicate administration further, eleven reservations—containing 30 percent of all reservation residents—are located in more than one state.

5. *The Indian Child Welfare Act of 1978* (P.L. 95-608). The Indian Child Welfare Act of 1978 was enacted by the Congress on November 8, 1978 to promote the stability and security of Indian tribes and families:
   —by preventing unwarranted removal of children from their Indian homes;
   —by mandating recognition of the authority of tribal courts; and
   —by establishing standards for the placement of Indian children in foster or adoptive homes.

The Act declares that the United States has a direct interest in protecting Indian children who are members of an Indian tribe or who are eligible for membership in an Indian tribe. This intent is emphasized by the statute's definition of "Indian child":

> "Indian child" means any unmarried person who is under age eighteen and is either (a) a member of an Indian tribe or (b) is eligible for membership in an Indian tribe and is the biological child of a member of an Indian tribe."

The Act does not offer protection to children in child custody proceedings who are Indian by blood, inheritance, and identification but who are not tribal members or eligible for tribal membership. However, although the basic provisions of the Act do not afford custody proceeding protection to these children, Title II, sections 202 and 203, do provide that other social services be extended to them through tribes and Indian organizations both on and off reservations. (Note definitions (d) and (d) below.)

In the past few years, the Indian community has become alarmed and angry about the disproportionate amount of Indian children placements with non-Indian families. In 1976, for example, of all children in foster care under the supervision of South Dakota's Department of Social Services, approximately 55% were Indian children under the age of eighteen. Southwest separation examples are even more startling. In Utah (1976) 88% of the Indian foster care placements were with non-Indian families. In the same year, Arizona and New Mexico reported equally high rates. "In New Mexico", for example, "when adoptive care, foster care and federal boarding school placements are added together, Indian children are being separated from their families today at a per capita rate 74 times that for non-Indian children." (Association on American Indian Affairs, p.5). At recent Senate hearings concerning the "Welfare of the Indian Child", a number of witnesses stated that the high placement rates were caused partly by the application of culturally biased standards in judging whether or not an Indian child should be removed from his home.

An appropriate example of this situation is described by Ellen Slaughter in *Indian Child Welfare*, in which she notes that in spite of the traditional use of the extended family for responsible child care, many social workers consider it appropriate to terminate parental rights when children are left with persons outside the nuclear family.

There is finally an increasing awareness on the part of the Indian community, courts, agencies and social workers that the separation of Indian children from their natural parents, especially their placement in institutions or homes which do not meet their special needs, is socially and culturally undesirable.

The Indian Child Welfare Act has many practice implications for social workers involved with Indian children in matters of protection, out-of-home placement, severance of parental rights, adoption and status offenses.

The Act also is supposed to provide funds for special services to Indian families, on reservations and in urban areas.

Social workers responsible for serving Indian families should learn what is happening in their own communities in response to the mandates of P.L. 95-608.

Scope:

Wherever a question arises about jurisdiction over an Indian child, physical custody of an Indian child, or placement of an Indian child, preference will be given to Indian jurisdictions, to Indian relatives and to Indian foster homes.

Definitions:

(a) *Child custody proceedings* means any administrative or judicial action which could result in the voluntary or involuntary removal of an Indian child from its parent(s) or Indian custodian including investigations, conferences or other activity leading to the initiation of judicial proceedings.

(b) *Law or custom* means unwritten or written law or custom of an Indian child's tribe.

(c) *Indian* for the purpose of all parts of this Act, except sections 202 and 203, means any person who is a member of an Indian tribe or who is an Alaska Native and a member of a Regional Corporation as defined in section 7 of the Alaska Native Claims Settlement Act (85 Stat 688,689). Alaska Native children who were born since the close of enrollment into the Regional Corporations as defined in section

NOTE: Information regarding Title XX was taken largely from a report by the Inter-Tribal Council of Arizona, 1978 (pp. 3-5, 11-15)

Note: Information regarding The Indian Child Welfare Act was taken largely from a report of the National American Indian Court Judges Association (pp. 3-8) See Bibliography.

7 of the Alaska Native Claims Settlement Act and who would have been eligible for enrollment if born before 1971 shall be considered Indian.

(d) *Indian*, for the purpose of sections 202 and 203 (eligible for services other than protection in child custody proceedings), means any person who is a member of an Indian tribe or any individual who: (1) irrespective of whether he or she lives on or near a reservation; is a member of a tribe, band or other organized group of Indians, including those tribes, bands or groups terminated since 1948 and those recognized now or in the future by the state in which they reside; or who is a descendent in the first or second degree of any such member; or (2) is an Eskimo or Aleut or other Alaska Native; or (3) is considered by the Secretary of the Interior to be an Indian for any purposes; or (4) is determined to be an Indian under regulations promulgated by the Secretary (same definition for eligibility as stated in the Indian Health Care Improvement Act and used by the Indian Health Service).

(e) *Tribal Court means*: (1) A court of Indian offenses as defined in 25CFR, Part 11, 11.1 et. sec. (2) A court established under tribal code or custom with jurisdiction over child custody proceedings. (3) An administrative body established by tribal ordinance which vests in the administrative body authority over child custody proceedings and defines the function of the administrative body.

(f) *Residence* of a child shall be defined by tribal law or custom, or in the absence of such law or custom, shall mean the normal physical residence of the child, as opposed to temporary residence for education, medical or protective purposes.

(g) *Domicile* of a child shall be defined by tribal law or custom, or in the absence of such law or custom, shall mean the reservation of the Indian child's tribe as defined in Section 4(5).

(h) *Entity* means the United States, every state, every territory or possession of the United States, and every Indian tribe.

(i) *Qualified expert witness* means that the witness, among other qualifications, *must be culturally aware of the customs and practices of the Indian child's tribe.*

Summary Of P.L. 95-608

Public Law 95-608, the Indian Child Welfare Act of 1978, was implemented on May 5, 1979.

This legislation was enacted by the Congress to promote the stability and security of Indian tribes and families:

—by preventing unwarranted removal of Indian children from their homes;

—by mandating recognition of the authority of tribal courts;

—by establishing standards for the placement of Indian children in foster or adoptive homes.

Sections Designed to Prevent Unwarranted Removal of Indian Children From Their Homes

Involuntary Placement or Termination of Parental Rights Notification

Sec. 102(a) requires that in any involuntary proceeding in a State Court involving an Indian child, the party seeking foster placement or termination of parental rights:

—Shall notify the child's parent or Indian custodian and the child's tribe of the proceeding and of their right to intervene.

—If the identity or location of the parent or Indian custodian and the tribe cannot be determined, the Secretary of the Interior shall be requested to notify the child's parent, Indian custodian and tribe.

Legal Representation

Section 102(b) provides:

—that the child and/or his parent or Indian custodian shall have the right to court-appointed legal counsel.

—where state law makes no provision for court-appointed counsel in removal, placement or termination proceedings, the Secretary of Interior shall pay for that service.

Proof of Active Efforts to Prevent Break-up of an Indian Family

Section 102(d) provides that any party seeking to place an Indian child or to terminate the parental rights of his parents must prove that active efforts have been made to provide remedial services and rehabilitative programs to prevent the break-up of the Indian family and that the efforts have been unsuccessful.

Section 102(e) provides that no foster placement of an Indian child shall be ordered unless there is clear and convincing evidence that the child may suffer serious emotional or physical damage if he remains in his own home.

Section 102(f) provides that parental rights shall not be terminated unless there is evidence beyond a reasonable doubt that continued custody of the child by his parent or Indian custodian is likely to result in serious emotional or physical injury to the child.

Voluntary Placement or Termination of Parental Rights

Section 103(a) Voluntary placement or termination of parental rights *must be executed before a judge of a court of competent jurisdiction.*

Section 103(d) After entry of a final decree of adoption of an Indian child, the parent may withdraw his consent on the grounds that consent was obtained through fraud or duress.

Recognition of the Authority of Tribes and Tribal Courts

Section 101(a) Where an Indian child is a ward of a tribal court, the Indian tribe shall retain exclusive jurisdiction, regardless of the residence of the child.

Section 101(b) In any State court placement or parental rights termination proceeding for an Indian child, the State court shall transfer such proceeding to the jurisdiction of the tribe:

—upon petition by either parent or by the Indian custodian or by the child's tribe.

Unless
—either parent objects
—the tribal court declines to accept jurisdiction

Section 101(c) In any State court proceeding for foster care placement or termination of parental rights to an Indian child, the child's Indian custodian or his tribe shall have the right to intervene in the proceeding at any point.

Section 101(d) The United Staes, every state, every territory or possession of the United States, and every Indian tribe shall give faith and credit to public acts, records and judicial proceedings of any Indian tribe applicable to Indian child custody proceedings.

Section 108 Any Indian tribe which became subject to state jurisdiction under P.L. 83-280 may reassume jurisdiction over child custody proceedings.

Tribal-State Agreement

Section 109(a) States and Indian tribes are authorized to enter into agreements with each other respecting care and custody of Indian children and jurisdiction over child custody proceedings.

Standards for Placement of Indian Children in Foster or Adoptive Homes

Section 105(a) In any adoptive placement of an Indian child under state law, preference shall be given to a placement with:

—A member of the child's extended family.
—Other members of the Indian child's tribe.
—Other Indian families.

Section 105(b) In any foster care or preadoptive placement of an Indian child:

—The child shall be placed within reasonable proximity to his own home.
—Preference shall be given to placement with:
1. A member of the child's extended family.
2. A foster home licensed, approved or specified by the child's tribe.
3. An Indian foster home licensed or approved by a non-Indian licensing authority, or
4. An institution for children approved by an Indian tribe or operated by an Indian organization which has a program suitable to meet the Indian child's needs.

Family Service Programs

Section 201(a) authorizes the Secretary of the Interior to make grants to Indian tribes and organizations on or near reservations:
—For preparation, implementation and/or improvement of child welfare codes.
—Education of court personnel.
—Establishment and operation of comprehensive family service programs.

Miscellaneous Provisions

Section 301(a) State courts are required to notify the Seretary of the Interior of adoptive placement of any Indian child, and to provide him with:

—A copy of the adoption order
—Name and tribal affiliation of the child
—Names and addresses of biological parents
—Names and addresses of adoptive parents
—Identity of agency with files relating to the adoption
—Where biological parents request that their identity remain confidential, an affidavit making that request.

Section 401(a) directs the Secretary to prepare a report on the feasibility of providing Indian children with schools located near their homes and to submit the report to the Congress within two years.

Section 402 requires the Secretary of the Interior to send copies of the Act to the governor, chief justice of the highest court of appeals, and the attorney general of each state.

Financing of the Law

Funds for the Act are to be appropriated under the general authority given the Congress in the Snyder Act of November 2, 1921 (42 Stat. 208; 25 U.S.C. 13), which authorizes appropriations for health, welfare and education purposes for Indian tribes.

The Bureau of Indian Affairs has prepared supplemental budget requests for program years 1979 and 1980, in order to obtain funds for implementation of the provisions of the Act.

Summary prepared by the Inter-Tribal Council of Arizona, February 21, 1979.

VII Administration Of Justice And Tribal Courts

Many tribal governments have created justice systems pursuant to the inherent soverignty and under the auspices of the Indian Reorganization Act. Unless the reservation is subject to P.L. 83-280, tribal courts have jurisdiction over all matters not taken over by the federal government.

Of major importance to an understanding of tribal court is the 1968 Indian Civil Rights Act, which imposes a requirement on reservation courts to recognize and apply most of the rights (including due process and equal protection) that are guaranteed in the federal constitution.

With the passage of this Act, and many more demands being placed on the tribal courts, the tribes are now increasingly updating their tribal law and order codes to assume the full measure of their jurisdiction over both Indians and non-Indians alike. But, just as the other institutions of tribal government, i.e., legislative (councils) and executive (administrative branches) have experienced growing pains due to increased demands being placed upon them so we find tribal courts in a very uneven stage of development.

The following are some representative common problems found in the tribal court systems:

(1) Lack of adequate legal training for court personnel.
(2) Insufficient recources available to support and develop the court system to a level commensurate with the courts' increased caseload.
(3) Inadequate facilities to operate on a truly effective level.
(4) A significant problem for some of the court systems, but one which is not shared by all participating tribal systems, is that of an out-of-date code of law and other supporting tribal ordinances. Again, because of this significant problem, this is the area where change is rapidly taking place in the efforts for upgrading the tribal court systems.

But even with all this upgrading of the court system, the degree of organization of tribal courts is as diverse as are the Indian tribes themselves, as pointed out by the following two examples:

(1) Some tribes make use of part-time judges, while in contrast, the Navajo tribe, the largest in the country, has a complex organization of judges, modern tribal codes, and appelate courts overseen by a tribal supreme court.
(2) Tribal codes do vary from tribe to tribe, again depending on tradition, custom and other situations regulated by each individual tribe.

In their daily activities, tribal courts frequently exercise jurisdiction over matters of domestic relations, tribal membership, descent and distribution of property and in accordance to the Indian customs of the community.

In the areas of domestic relations, specifically in jurisdictional conflicts on child/family issues, the relationship between tribal and state courts has been non-existent, with the result that oftentimes tribal courts ignored requests for enforcement of the state court judgements and *vice-versa.* But new legislation and more agreements are now being worked out to recognize each other because of human services involved.

For example, the recently passed Indian Child Welfare Act of 1978 (P.L. 95-608) establishes for the first time a legal system which fully recognizes local tribal judicial authority, parent rights, and extended family privileges involving matters of adoption or placement of Indian children in non-Indian homes or institutions. Under this Act, the Indian child, his parents or extended family and the tribal courts would have prior authority over states, non-Indian agencies and individuals on matters involving an Indian child's separation from his family and home.

Some (P.L. 83-280) state courts have exerted their jurisdiction over tribal domestic relations and specifically over juveniles. In dealing with juveniles, most tribes in the state of Washington (a P.L. 83-280 state) have operated as if state jurisdiction is exclusive and have declined to handle juvenile problems on the reservation for fear of violating state law. But as previously mentioned, agreements have been worked out in dealing with this jurisdictional problem. For example, the Quinault tribe reached a mutual accord with the local county superior court by arranging for the judges to simply refer the case to the Quinault tribal court where the matter is heard and disposed of according to Indian ways.

In another situation, on the Rosebud Sioux Reservation in South Dakota, the tribal court is attempting to upgrade the entire court and as a result has branched off into a juvenile court, an altogether different method of dealing with the juveniles so that they are not lumped in jail with adult offenders. Most juveniles are taken to a detention center where, in some cases, parent involvement becomes a must.

The judge is usually lenient with the first offender and even the second offender in that he allows them to decide what their "punishment" should be or at least gives them a choice as to what can and should be done about what they did. Most of the time, it is really a shock for them to decide about their own future, since most other times they were just given a sentence (mostly punitive) and made to stay in jail. This way they work out an agreement with the judge, juvenile probation officer and their parents as to what is best for them. Usually, if an offender is working or going to school, the judge is somewhat more lenient, and the offender is given the opportunity to participate in his work project or be put on probation until such time as he will be returning to school.

The tribes' unique legal status *vis-a-vis* the federal government (the trust relationship) in combination with the limited role of state governmental authority on reservations has always added an element of complexity in trying to resolve areas of jurisdiction. And now, with the great majority of tribes asserting their powers, there has never been a greater need on the part of the federal courts and agencies to define what the extent of such powers might be or what the jurisdictional relationship between tribe, state, and federal government must be.

The extent to which a state can extend its jurisdiction to tribal reservations located within its boundaries is one of the most common issues in Indian law litigation. The Supreme Court in its ruling has been very definite in asserting the plenary authority of the United States over reservations. Jurisdictional issues left void by federal preemption have created some problems at all levels of government, especially in the providing of social services to the Indian community. All too often, local people do not understand that the tribe has a right to operate as a sovereign, self-governing unit and that the implications of the tribes operating in such a manner are that neighboring units of the state government must necessarily recognize tribal jurisdictions as such. Instead, the notion persists among members of the non-Indian communities that Indian tribes are simply wards of the federal government without any real powers or responsibilities of self-government.

Study Questions

1. What were the implications of International Law upon the American Indian tribes?
2. Why do American Indian tribes maintain a unique status and relationship with the Federal Government?
3. Has a fluctuating U.S. Government policy toward American Indians helped them in their progress to self-sufficiency?
4. How will the Self-Determination and Education Act of 1975 assist the Indian people?
5. How does the Social Security Act of 1935 affect the American Indian community?
6. What effect did Title XX of the Social Security Act have upon the Indian community?
7. Does your state involve the Indian community in the development of the Comprehensive Annual Plan for Title XX services?
8. What is the major problem confronting Indian tribes with Title XX of the Social Security Act?
9. What were the major reasons for the enactment of P.L. 95-608, "The Indian Child Welfare Act of 1978"?
10. How will the enactment of "The Indian Child Welfare Act of 1978" assist you as a social worker?
11. What impact would Public Law 83-280 have on your department's mode of social services delivery?
12. What effects would the jurisdictional issues between tribe, state and federal government have upon you as a social worker involved in an adoption case proceeding?
13. Do tribal courts have sole jurisdiction over their own reservation people?
14. Are tribal courts subject to pre-emption by state courts?
15. Will the "Indian Child Welfare Act of 1978" assist or weaken the tribal court system?
16. Are Indian reservation juveniles subject to Indian court jurisdiction or state court jurisdiction?
17. What purpose does tribal government really serve?

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Community Resources For American Indians

Section Five

By Inter-Tribal Council
of Arizona, Inc.

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Introduction

Community Resources for Indian Clients

A common misconception among social workers who encounter Indian applicants for services or Indian families in crisis situations is that the appropriate action to take is transfer of the responsibility for serving the family to the Bureau of Indian Affairs or to the nearest urban Indian center.

In order to make proper decisions in the service of Indian families, social workers must follow the same procedures that they would follow with other applicants:

—First, find out what problem or problems brought the family to your agency.

—Next, decide with the family what course of action must be followed to resolve their problems and the order of priority in which actions ought to occur.

—Finally, identify possible resources which are available for the family's use.

Resources for Indian Clients

There are some resources for which only Indian people are eligible and some protections to which Indian people are entitled, but since agencies which do offer services to Indian clients use different definitions of "Indian", social workers will need more than just an applicant's declaration that he is Indian in order to utilize resources for Indian clients.

Caution: Indian individuals are eligible for assistance under any Federally administered social service program or any State program financed with federal financial participation (A.F.D.C., Food Stamps, Unemployment Compensation, etc.) *if they meet the eligibility criteria for services.* And service agencies established to serve Indians only, will not serve Indian individuals unless these service possibilities have been exhausted. Examples:

Financial Assistance

—An Indian person who needs financial assistance because old age, blindness, or physical disability must apply for benefits under OASKI Social Security and/or the Supplemental Security Income program before the B.I.A. will provide financial assistance to that person. An Indian individual makes his application with the Social Security Administration in the same way as other residents of his community.

—A family with dependent children needing financial assistance because of deprivation of parental support must apply for A.F.D.C. at a state or county public assistance office and be denied service before B.I.A. will assist the family.

Protection of Indian Resources

In determination of eligibility for food stamps, for A.F.D.C., and for Title XX services, the following resources are excluded from consideration:

—Indian lands held jointly with the tribe, or land that can be sold only with the approval of the Department of the Interior.

—Payments received under the Alaska Native Claims Settlement Act (P.L. 92-203, Sec. 21(a)).

—Payments under the Sac & Fox Indian claims agreement (P.L. 94-189).

—Payments received by certain Indian tribal members under P.L. 94-114, section 6, regarding submarginal land held in trust by the United States.

Bureau of Indian Affairs

The Bureau of Indian Affairs is a part of the U.S. Department of Interior. Delivery of social services to eligible Indians is only one of many functions for which the Bureau of Indian Affairs is responsible.

A listing of B.I.A. functions for the Phoenix Area shows how social services fit into the general scheme of B.I.A. operations:

- **Administration**
  - Tribal Operations
  - Trust Protection
- **Community Services**
  - Employment Assistance
  - Housing Development
  - Judicial Services
  - Law Enforcement Services
  - Social Services
- **Education**
  - Scholarship Officer
  - Federal Programs Administrator
  - Johnson O'Malley Specialist
- **Economic Development**
  - Credit and Financing
  - Forestry
  - Industrial Development
  - Land Operations
  - P.L. 93-638 (Indian Self-Determination Contracts)
  - Real Estate Appraisal
  - Real Property Management
  - Roads

Administrative Organization of B.I.A.

The Bureau of Indian Affairs is organized into administrative units called "Areas".

An Area office may have responsibility for tribes in several states.

Each Area is further subdivided into "Agencies". Each Agency carries out the actual operational tasks of the B.I.A. in its relations with tribal governments and with individual Indian residents of Indian reservations.

Information about B.I.A. social services resources in a particular community can be obtained through the Area Office of the B.I.A. Area in which the community is located.

Following is a list of B.I.A. Areas:

Area
Aberdeen
  Nebraska (part)
  North Dakota
  South Dakota
Albuquerque
  Colorado
  New Mexico (part)
  Utah (part)

Anadarko
  Kansas
  Nebraska (part)
  Oklahoma (part)
Billings
  Montana
  Wyoming

Area
Eastern (Area Office in
  Washington, D.C.)
  Florida
  Louisiana
  Maine
  Mississippi
  New York
  North Carolina
Juneau
  Alaska
Minneapolis
  Iowa
  Minnesota
  Wisconsin
Muskogee
  Oklahoma

Navajo (Area Office in
  Window Rock, Arizona)
  Arizona (part)
  New Mexico (part)
  Utah (part)
Phoenix
  Arizona (part)
  California (part)
  Nevada
  Oregon (part)
  Utah (part)
Portland
  Idaho (part)
  Oregon (part)
  Utah (part)
  Washington
Sacramento
  California

Bureau of Indian Affairs Social Services Eligibility Criteria:

An applicant must be:

1. At least 1/4 Indian.
2. A member of any Federally recognized tribe and a resident of the reservation community where application is being submitted.
3. Eligible for membership in the tribe of the community—or the child of a member.
4. A member of the tribe and resident of an urban area officially designated by the tribal government as "on or near" their reservation.

Social Services Available from B.I.A.

1. General Assistance - Financial assistance comparable to State public assistance levels, and usually given to individuals or families needing assistance on a short term basis, e.g.,
   a. Pending receipt of S.S.I., A.F.D.C., or other income for which their eligibility has been established.
   b. During a temporary illness or injury of a household wage earner who can't qualify for any other program.
   Example: A person under 65 years of age, with no minor children, who can't meet the S.S.I. disability criteria.

2. Tribal Work Experience Program—for unemployed men and women unable to locate employment because of lack of work skills. Personnel placed in the TWEP program assist with services needed by their community, such as building maintenance and road repairs. Pay is based on family size. Placement continues until the recipient finds other employment.

3. Child Welfare Services
a. Are available for dependent, neglected, delinquent and incorrigible children.
b. Consist of:
   (1) Trained child welfare staff to arrange placements on and off the reservation.
   (2) Board and care for foster children and children in institutions.
   (3) Foster home recruitment, training and supervision (on some reservations).
   (4) Supportive services to children in their own homes (on some reservations).

4. Payment of nursing home costs of care for patients referred by Indian Health Service with a request for placement.

5. Other Services
   a. Family counseling
   b. Marital counseling
   c. Information and referral
   d. Coordination with other tribal and BIA departments and other agencies
   e. Indigent burial service.

Indian Health Service

The Indian Health Service is operated by the Department of Health and Human Services.

To be eligible for services from Indian Health Service, an individual must be "Indian" under the following definition:

"Indian" shall mean any person who is a member of an Indian tribe or any individual who:

1. Irrespective of whether he or she lives on or near a reservation, is a member of a tribe, band or other

organized group of Indians, including those tribes, bands or groups terminated since 1948 and those recognized now or in the future by the state in which they reside, or who is a descendant in the first or second degree of any such member, or

2. Is an Eskimo or Aleut or other Alaska Native, or
3. Is considered by the Secretary of the Interior to be an Indian for any purpose, or
4. Is determined to be Indian under regulations promulgated by the Secretary (of DHHS)."

Kinds of Services Offered

Generally speaking, the Indian Health Service offers a more comprehensive health service to Indian people than is available to other low-income groups.

—The IHS delivery system is organized into "service units", each of which includes a Medical Center (hospital) with in-patient services and out-patient clinics. Some service units also operate field clinics in addition to the out-patient clinics located within the Medical Center itself.

—Clinical services of the Indian Health Service are comparable to those offered at other major medical centers.

—IHS Family and Community Health Services in urban areas are comparable to those provided to urban residents by county health departments or health maintenance organizations.

—IHS Community Health Support Services provided on reservations are more comprehensive than those offered in most rural communities. Community Health Support Services includes:
  Medical Care
  Dental Care
  Community Health Nursing Services
  Comprehensive Social Services
  Health Education Services
  Environmental Health Services

—Indian Health Service also helps individual reservation residents with water systems, septic tanks, and consultation on environmental health problems.

A safe "rule-of-thumb" for social workers seeking health care for Indian clients is to refer them to Indian Health Service. Indian Health Service was authorized by P.L. 94-437 (the Indian Health Care Improvement Act) to collect reimbursements from Medicare and Medicaid.

Following is a list of IHS facilities taken from DHEW Publication No. (H.S.A.) 78-1003 *The Indian Health Program:*

INDIAN HEALTH SERVICE FACILITIES
Hospitals

Alaska
  Anchorage
  Barrow
  Bethel
  Kanakanak
  Kotzebue
  Mt. Edgecumbe
  St. George
  St. Paul
  Tanana
Arizona
  Ft. Defiance
  Keams Canyon
  Parker
  Phoenix
  Sacaton
  San Carlos
  Sells
  Tuba City
  Whiteriver
  Winslow*
California
  Winterhaven
Minnesota
  Cass Lake
  Red Lake
Mississippi
  Philadelphia
Montana
  Browning
  Crow Agency
  Harlem
Nebraska
  Winnebago
Nevada
  Owyhee
  Schurz
New Mexico
  Albuquerque
  Crownpoint
  Gallup
  Mescalero
  Santa Fe
  Shiprock
  Zuni
North Carolina
  Cherokee
North Dakota
  Belcourt
  Ft. Yates
Oklahoma
  Claremore
  Clinton
  Lawton
  Pawnee
  Tahlequah
  Talihina
South Dakota
  Eagle Butte
  Pine Ridge
  Rapid City
  Rosebud
  Sisseton
  Wagner

HEALTH CENTERS

* Winslow hospital closed July 1, 1977. New hospitals opened in 1978 in Acomita, Languna and Canoncito, New Mexico and in Ada, Oklahoma.
** — School Health centers.
*** — Medical services provided by contract medical care facilities.
**** — New facilities

- **Alaska**
  - Fairbanks
  - Ft. Yukon
  - Juneau
  - Ketchikan
  - Metlakatla
  - Mt. Edgecumbe**
  - Nome***
- **Arizona**
  - Bylas
  - Chinle (2)
  - Cibecue
  - Dilkon
  - Gila Crossing
  - Holbrook**
  - Kayenta
  - Leupp**
  - Lower Greasewood**
  - Many Farms (2)
  - Phoenix**
  - Peach Springs
  - Salt River
  - Santa Rosa
  - Second Mesa
  - Shonto
  - Teec Nos Pos
  - Toyei
  - Tuba City**
  - Tucson
- **California**
  - Riverside**
- **Colorado**
  - Ignacio
- **Florida**
  - Big Cypress
  - Brighton
  - Miccosukee
  - Hollywood
- **Idaho**
  - Fort Hall
  - Lapawi
- **Kansas**
  - Holton
  - Lawrence**
- **Minnesota**
  - White Earth
- **Montana**
  - Lame Deer
  - Poplar
  - Rocky Boy's
  - St. Ignatius***
  - Wolf Point
  - Poison
- **Nevada**
  - Stewart
- **New Mexico**
  - Albuquerque
  - Chuska Tahatchi**
  - Crownpoint**
  - Dulce
  - Ft. Wingate (2)
  - Laguna
  - Sanostee**
  - Shiprock
  - Southwestern Polytechnical
  - Taos
  - Tohatchi
- **North Dakota**
  - Ft. Totten
  - Minni-Tohe (Four Bears)
- **Oklahoma**
  - Anadarko
  - Chilocco**
  - Concho**
  - Eufaula
  - Hartshorne**
  - Hugo
  - John Anderson
  - Jay
  - Okemah
  - Okmulgee***
  - McAlester
  - Pawhuska
  - Shawnee
  - Sequoyah**
  - Tishomingo
  - Watonga
  - White Eagle
  - Wyandotte (Seneca)
  - Miami****
  - Wewoka****
- **Oregon**
  - Chemawa**
  - Warm Springs
- **South Dakota**
  - Flandreau**
  - McLaughlin
  - Pierre**
  - Wanblee
  - Wahpeton**
- **Utah**
  - Fort Duchesne
  - Brigham City**
- **Washington**
  - Colville
  - Lummi
  - Neah Bay
  - Wellpinit
  - Taholah
  - Yakima (Toppenish)
  - Umatilla
- **Wyoming**
  - Arapaho
  - Ft. Washaki

Indian Health Service Administrative Offices

Headquarters

Indian Health Service
Parklawn Building
5600 Fisher Lane
Rockville, Maryland 20857
(301) 443-1083

Areas

Aberdeen Area
Indian Health Service
115 4th Avenue, S. E.,
Federal Building
Aberdeen, South Dakota 57401
(605) 225-7581

Albuquerque Area
Indian Health Service
Room 4005, Federal Building and U. S. Courthouse
500 Gold Avenue, S.W.
Albuquerque, New Mexico 87101
(505) 766-2151

Alaska Area
Native Health Service
P. O. Box 7-741
Anchorage, Alaska 99510
(907) 265-3153

Billings Area
Indian Health Service
2727 Central Avenue
Billings, Montana 59103
(406) 657-6403

Oklahoma City Area
Indian Health Service
388 Old Post Office and Courthouse Building
Oklahoma City, Oklahoma 73102
(405) 231-4796

Phoenix Area
Indian Health Service
801 East Indian School Road
Phoenix, Arizona 85014
(602) 261-3143

Portland Area
Indian Health Service
Federal Building, Room 476
1220 S.W. 3rd Avenue
Portland, Oregon 97205
(503) 221-2020

Navajo Area
Indian Health Service
P. O. Box G
Window Rock, Arizona 86515
(602) 871-4811

Programs

Bemidji Indian Health Program Office
203 Federal Building
Box 768
Bemidji, Minnesota 56601
(218) 751-1210

Office of Research and Development
Indian Health Service
P. O. Box 11340
Tucson, Arizona 85734
(602) 792-6600

United Southeastern Tribes
Indian Health Service
Corks Tower Building, Suite 810
1101 Kermit Drive
Nashville, Tennessee 37217
(615) 251-5104

California Indian Health
Program Office
Federal Building
2800 Cottage Way, Room E-1823
Sacramento, California 95825
(916) 484-4836

Tribally Operated Social Services

A few tribes operate social services departments which offer fairly comprehensive social service programs.

Many tribes operate programs for particular target groups. Examples:

- Older Americans Nutrition & Recreation Programs
- Alcoholism Rehabilitation Programs
- Head Start
- Community Health Representatives Programs—essentially an outreach program which assists clients to obtain health care and supportive social services.
- The W.I.C. Program

Funds for tribally operated social services are obtained through:

- Contracts with B.I.A.
- Contracts with IHS
- Direct allocations from DHHS
- Federal program "pass through" arrangements with states (e.g. Older Americans Funds, some behavioral health funds, W.I.C.)

Availability of tribally operated services:

Tribal programs are available only to residents of a tribe's reservation and the tribe's members living in its officially designated "on or near" area.

Comprehensive Employment and Training (C.E.T.A.)

(Indian Tribes and Indian Organizations)

The Department of Labor makes direct allocations of funds to Indian tribes and Indian organizations for the operation of employment training programs and public service employment.

Indian clients, although eligible for placement through other C.E.T.A. programs, may be able to obtain faster service and more individual attention by applying for placement through an Indian-operated C.E.T.A. program.

State Employment Service Departments maintain lists of all operators of C.E.T.A. programs in their state.

Voluntary Agencies

In urban areas where considerable numbers of Indian people reside, services designed especially for Indian clients are often available from Urban Indian Centers and from private, non-profit family service agencies.

These services typically include:

- Employment Assistance
- Crisis Intervention
- Family Counseling
- Alcoholism Services
- Child Welfare Services

Although each center varies in local focus, strength, and emphasis, a quick examination of the services provided at the Phoenix Indian Center offers insight into the service potential of these centers:

1. Social Services:
    - child development
    - legal aid
    - recreation
    - alcoholism
    - youth
    - counseling
    - transportation
    - emergency assistance
    - aged
2. Outreach Services:
    - advocacy
    - employment assistance
3. Employment Services:
    - job development/skill training
    - job placement
    - supportive services
4. Education Services:
    - consumer education
    - tutoring
    - child care
    - adult education classes (GED)
    - transportation
    - library services

Services for urban Indian people are financed through grants from DHHS, both through the Administration for Native Americans and other program funds; contracts with state and local governments; and funds from local United Way agencies.

Other Urban Indian Centers located in the Southwest are:

Arizona: Poenix Indian Center
Tucson Indian Center
Prescott Indian Center
Flagstaff Indian Center
Winslow Indian Center
New Mexico: Gallup Indian Center
Albuquerque Indian Center
Farmington Indian Center
Nevada: Las Vegas Indian Center
Southern California:
Los Angeles Indian Center
Long Beach Indian Service Center
San Bernadino Indian Center
San Diego Indian Center
Utah: United Native American Consortium
(Salt Lake City)

A number of special projects for services to Indian families have been funded by the Department of Health and Human Services in areas where sizeable numbers of Indian people reside. Special projects are now in operation in Phoenix, Arizona; Boston, Massachusetts; Oakland, California; Sault Ste. Marie, Michigan; and on reservations in Washington State, North and South Dakota and Colorado. Additional projects may be funded from time to time.

A number of agencies with more specific and limited goals exist which focus on the delivery of a particular service to Indian people. An example of this type of agency is Jewish Family Services, which is a primary Indian foster child placement agency in Arizona. Another example would be a nursing home which reserves a certain percentage of its rooms for aged American Indians. It would be cumbersome to list all such organizations in the Southwest, and, due to the fact that organization program emphasis fluctuates with the in-coming and outgoing of grants and funding source (federal, foundation, corporate) priorities, a list of agencies and their services would require constant updating to remain fruitful.

Church and church-related organizations also frequently make themselves available as a resource to Indian people--both on and off the reservation. To be thorough in resource identification, a social worker should contact all local churches in his/her area of responsibility to determine precisely what services they do or do not perform in relation to Indian people in need.

Referral of Indian Clients for Services

In determining which resources might be used for an Indian client, a worker should consider first:

—Is the client a member of an Indian tribe, or eligible for membership in an Indian tribe?

—Does the client live in an area that has the official designation as "on or near" his home reservation community?

In urban areas, Indian clients are likely to be recently arrived from a rural reservation community and unaccustomed to dealing with bureaucratic complexities. The worker is urged to use the following suggestions in making referrals for Indian clients:

1. Interview the person requesting service. Find out client's tribal affiliation (if any).
2. Decide with your client what service he really needs.
3. Select the agency you believe is the appropriate one to provide the service.
4. Telephone the agency to make sure that:
   a. It can provide the service needed.
   b. Your client is eligible for the service.
   c. The receiving agency has time available to perform the service for your client.
5. Inform the receiving agency that you will be referring your client for service; make an appointment for your client with the receiving agency.
6. Make sure that your client will have transportation and understands the arrangements made; give your client a memo with the agency location, the date and time of the appointment, and the name of the person he is to ask for at the receiving agency.
7. Write a referral form or letter to the receiving agency stating clearly necessary identifying information about your client and a listing of the services for which your client is being referred.
8. Give the referral letter to your client to take to the receiving agency.
9. If your client is incapacitated, inarticulate, or unable to speak English, send an aide or volunteer to accompany him to the appointment—or take him yourself.
10. After the receiving agency is supposed to have given the service, follow-up with the agency to be sure that the service was performed; follow-up with your client to be sure that he indeed received the service.

The Decision Making Process in the Indian Community

Indian tribes traditionally make decisions according to a specific set of customs which incorporated their religious views of the world and kinship patterns which brought the strength of family ties to the solution of community problems. But the imposition of the reservation system brought some interruptive changes to the decision making process. First of all, Indian communities are by definition administered communities. The reservations are administered under a federal trust by the Bureau of Indian Affairs, which in many respects has tended to forge a unique dependency relationship between reservation and a federal agency.

Because of this situation, many decisions are made for the Indian people. The decison making process involves numerous people, but is mostly controlled by governmental agencies, tribal councils, religious groups, etc., and in many ways typifies the non-Indian community. Regardless of imposed systems on the community, an extended family kinship network process still exists in decision making. A worker has to be sensitive to some of the methods and approaches used and know that the kinship network process still exists in the metropolis, as well as on the reservation. Decision making in the Indian community is not made by one asssertive individual, but rather it incorporates the use of the following interrelated approaches: 1) a non-directional approach which eliminates imposition and emphasizes cooperation and participation instead of competition between people; 2) the maximum utilization of all local resources, specifically the extended family system, which is representative of tribal culture and lifestyle; and 3) the involvement of all community people for decision making, thus reinforcing the old traditions of respect for all in community collaboration for community problem solving.

A social worker, and especially an Indian social worker, who does not follow this process is usually "turned off" by the community. For example, in some areas educated Indian people are not fully trusted by their own people because in the past education has meant forced acculturation. Many social workers who are ignorant of tribal ways become disdainful of the traditional culture and its approaches. In not being able to adjust to some of the traditional ways, social workers find the line of communication closed.

Another example is the social worker who knowingly or unknowingly projects an image "of thinking he is better" due to his personal intervention approaches which depict him as too assertive and aggressive. In some Indian communities this is contradictory to tribal lifestyle because the Indian people are brought up to disapprove of those people who try to be better and "get ahead" of others to achieve status.

The Role of the Social Worker in the Indian Community

As a practitioner, it is important to immediately attempt to foster trust between yourself and your agency and the community by first learning about the local culture, values and history. In dealing with the local Indian people, a social worker must remain low-key when recommending directions and demanding attention from initial Indian recipients. He must also allow for informal and personal contact as an essential method for establishing rapport.

Social workers must also initiate meetings using traditional and cultural related activities that will assist in informing and motivating the community to become involved in the agency program. By establishing Indian involvement in all aspects of the program, the social worker promotes self-determination and receives the benefit of feedback that enhances program development and service delivery which is culturally consistent with the Indian community. As a social worker, your involvement and role in the Indian community is to first be a negotiator dealing as broker, catalyst and advocate. The following definitions depict some examples:

1. Broker—in this role you must function as a liaison and refer people to community resources they need;

2. Catalyst—in this role you must facilitate and make it possible for agencies and other resources to work together in problem solving to assist the client;
3. Advocate—in this role, if the agency is culturally insensitive to the Indian people, or is not doing what they say they are doing, it is the advocate's responsibility for dealing with the agency to make changes on behalf of Indian clients.

In all of the three preceding roles, the social worker is placed in a situation where he or she is continually negotiating and interfacing with clients, agencies, diverse community members and others involved peripherally with service delivery and human care.

Adaptability and flexibility in the art of inter-personal communication is an essential skill for the non-Indian social worker in an Indian community.

An important asset to the social worker's role is the ability to identify and cooperate with indigenous resource persons involved with traditional health practices (midwives, medicine men). The medicine man, for example, is often one of the most powerful and respected in Indian communities. While he is called upon to heal illnesses, he is also called upon to help Indian persons deal with anxiety and inter-personal problems.

The problems of communication between the social worker and the Indian community can be tremendous because of language barriers and cultures with contrasting sets of values. There are problems not only in the use of two different languages, but also in the differences of communicating with the strictly traditional and the progressive or the "assimilated" Indian. When dealing with clients whose primary language is a tribal one, or who speak no English at all, the social worker must learn to rely on the assistance of an interpreter, both in the office and when making home visits.

The non-Indian worker must understand that the Indian's spoken or non-verbal communication is not always an accurate measure of his/her feelings or thinking. For example, a practictioner who is usually verbally oriented may miss a great deal in those cases where his client is not talkative. However, the practitioner should listen carefully and make sure the Indian client is not simply telling him what he wants to hear, either to please the practitioner or because he is ashamed to admit his true feelings or situation. Also, the worker should be careful to differentiate between actual problems and those that appear to be due to cultural bias and comparisions to Anglo middle class culture. Inept communication techniques applied to the Indian population can result in further misunderstanding and increased resistance to the social worker.

In working with the community, a worker must apply the techniques of learning to listen, demanding minimum client attention initially, and remaining low key in giving directions. These qualities help to reinforce the old Indian traditions of respect for the individual and community involvement in the decision making process.

Cross-cultural awareness, sensitivity, and competency in interpersonal communication skills do not complete the social worker's role requirements, however. To be truly effective in the Indian community, the social worker must learn to function between and among any number of agencies, organizations, and units, both formal and informal. His or her skills must exceed effective one-to-one practice competencies and reach into the realm of community organization and development.

When dealing with an impoverished target group for purposes of bringing about positive social change, two paths of intervention avail themselves to the change agent:

1. To change the disadvantaged individuals (i.e. through improved nutritional programs—food stamps, reversing counterproductive attitudes and self-image, developing work-related skills, assisting the alcoholic client to minimize his/her consumption patterns, etc.).
2. To change the system or particular social structure which fosters the maintenance of the improverished group (i.e. improving educational opportunities, disclosing discriminative hiring practices, securing a federal or foundation grant that would help promote improved health or mental health facilities, assisting a rural Indian community in persuading the city council to put in sewers, providing technical assistance to a small Indian group in its efforts to incorporate in order to possess additional political power in the future).

Finally, to be successful in community organization and development tasks, the social worker must also assume the role of manager during various periods of his/her tenure in the Indian community. When necessary, in conjunction with Indian community leaders, the social worker must plan, coordinate, budget, interpret rules and regulations, and undertake verbal and written reports.

Study Questions

T F 1. American Indians, as U. S. citizens, qualify for assistance under any federally administered social service program or any State program financed with federal funds if they meet the general eligibility criteria.

T F 2. A family with dependent children needing financial assistance because of deprivation of parental support must apply for A.F.D.C. at a State or County public assistance office and be denied service before B.I.A. will assist the family.

T F 3. In regards to "eligibility for services", different service providers adhere to different definitions of "Indian".

T F 4. No eligibility requirements of income, family condition or residence are imposed upon Indian people wishing to use services of the Indian Health Service (IHS).

T F 5. A safe "rule-of-thumb" for social workers seeking health care for Indian clients is to refer them to Indian Health Services rather than County Health facilities.

T F 6. Members of tribes which operate their own C.E.T.A. programs cannot apply to city operated programs.

T F 7. To be eligible for tribal social services, an Indian must live "on or near" his/her particular reservation.

T F 8. In deciding which resources might be used for an Indian client, a worker should determine the client's tribal membership rather than simply identifying him/her as an Indian.

T F 9. The Indian Child Welfare Act of 1978 offers protection to all Indian children involved in child custody proceedings.

T F 10. For all practical purposes, medicine men can no longer be utilized as community resources for your Indian clients.

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